# THEASE DO NOT TAKE TO PRIVATE ROOM

## CLERGY REVIEW

JUNE, 1953

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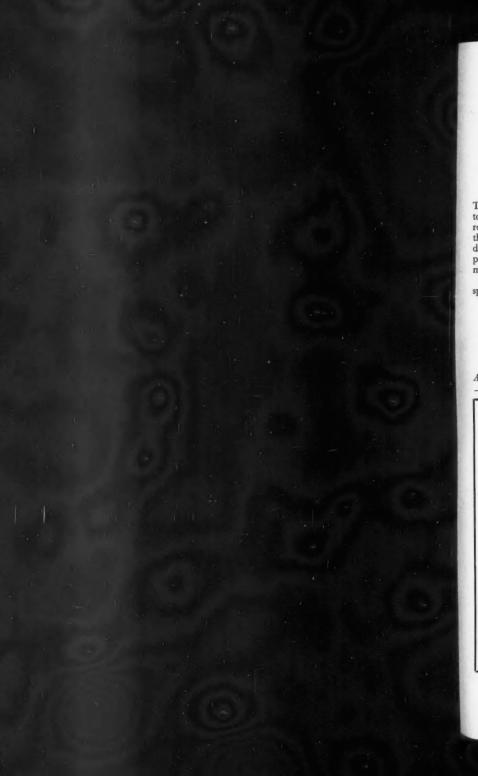
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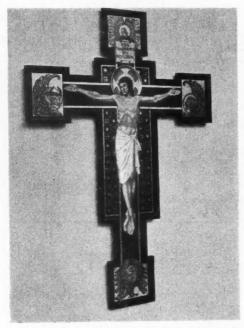
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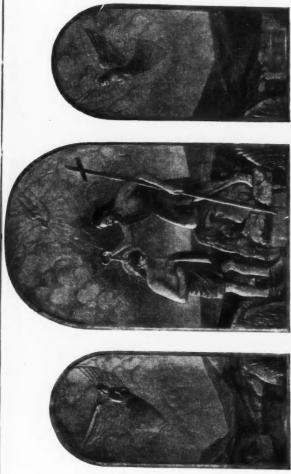
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#### FOR VOCATIONS

IKE Gaul, the Pastoral year is divided into three parts: Advent, Lent and Trinity. It is customary at the beginning of each of these seasons for a bishop to address a letter to his priests and people. He suits his message to the needs of the moment but a study of the Catholic press shows that there is one subject which recurs more frequently than any other. No Pastoral season passes without at least one bishop referring to the urgent need for vocations to the priesthood. No matter can be nearer his heart. No matter merits more serious consideration. For, as His Eminence Cardinal Griffin put it in his Trinity Pastoral last year, "like other good things, the secular clergy

are at the moment in short supply".

The very frequency of this appeal is in itself proof of the anxiety of the Hierarchy concerning the pressing need for vocations. Even though the proportion of priests to faithful is higher in England and Wales than in many other countries, the close connexion between priest and people of which we are so proud demands that the number of clergy must grow in the same proportion as the mounting Catholic population in this country. Clearly we cannot work out the precise number of priests required simply by dividing the estimated total Catholic population by the number of Catholics any one priest can look after. Terrain also has to be considered. The number of Catholics to whom a priest may reasonably be expected to minister in a congested urban district must necessarily exceed the number for whom a country priest in a "one-horse" mission can care, especially when these latter are scattered over a wide area. Paper equations of this nature are of little value.

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The writer is all too well aware that the figures in The Catholic Directory serve annually as an Aunt Sally for amateur and professional statisticians, clerical and lay. The compilation of these figures depends entirely upon accurate returns from the parishes, but this is not the place to point to possible reasons for over- or under-estimation of the Catholic population. The priest who employs the word "circa" and the humorist who writes "I wish I knew" may be honest but are not particularly helpful for the purposes of this article. But we cannot escape the fact that the number of clergy in England and Wales has not in recent years increased in the same proportion as the estimated Catholic population. It may be pointed out that, whereas fifteen years ago there were 3458 secular and 1843 regular clergy, there are now 4237 seculars and 2447 regulars. But one must not forget the number of priests on loan from dioceses outside this country nor the advent of Polish and other foreign priests looking after European volunteer workers. The real cause for concern is the fall in the number of candidates entering a seminary each

It will suffice for us to look at the annual ordination figures. These at least cannot be disputed. But in giving these figures, one must stress that, so far as vocations are concerned, the significant year is not so much the year of ordination as six or seven years earlier when these priests first entered a senior

seminary or religious house.

The peak year for ordinations appears to have been 1937, when no less than 170 secular priests were ordained in England and Wales. In the same year 81 religious were raised to the priesthood. The figures for 1935 and 1936 had been 159 and 147 seculars and 69 and 82 regulars respectively. All this would suggest that the late 1920s were a good recruiting period and it is significant that the drop in the number of seculars began well before the outbreak of war. The number of seculars ordained in 1938 and 1939 fell to 155 and 137. Whilst we do not know how many of their fellow students abandoned their studies in the course of the preceding six years, the suggestion is that the intake into the seminaries in 1932 and 1933 was noticeably less than in the previous two or three years.

The war years prove a less fruitful ground for conjecture

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of this nature. The call to arms undoubtedly caused a number of candidates to abandon their studies for the priesthood in spite of the arrangements made with the Ministry of Labour and National Service. The full force of the requirements of national service cannot be seen until at least 1945 when the last pre-war senior students reached the priesthood. During the war years the number of seculars ordained fell steadily, so that in 1945 it had dropped to 118. In fact it had been even lower in the previous two years. But worse was to come. Few students had been able to start in the last few years of the war and this fact was reflected in post-war ordinations. By 1951 the figure for seculars had fallen to 73, the figure for regulars to 53. The complete figures for 1952 are not yet available. Most of those ordained last year started in 1946, but there will not be many to add to the 79 seculars and 58 regulars ordained before the month of August. The post-war boom in vocations does not appear to have been so real as has been alleged.

Enough of statistics. Undoubtedly the numbers ordained will increase during the next few years. Such at least is the suggestion from the present number of seminarists. But still the figure will be far short of the peak period of 1937. This shortage creates a great problem in dioceses where the Catholic population is growing and the problem is made more acute by the transfer of population and the establishment of new towns. "Today," wrote Cardinal Griffin in the Pastoral Letter already referred to, "there are many obstacles in the way of the extension of the Church and of Christ's kingdom upon earth. Building restrictions render it well nigh impossible to provide new churches to contain our growing numbers and it is equally difficult to secure presbyteries to house our priests. But such obstacles as these exist to be overcome and every endeavour is being made to provide spiritual facilities for all the faithful. Yet it would be idle to pretend that much more could not be done if a greater

number of clergy was available."

This shortage is not confined to the ranks of the secular clergy. The needs of the mission fields are well known and this country has always been generous in the sons she has given to this apostolic work. The needs of Religious Orders and Congregations, both of men and of women, are acute. Many priests

must have personal experience of a great work which has had to be set on one side because the Congregation to which it would have been entrusted has not sufficient subjects to embark on this further labour. Priests, brothers, nuns—urgent work for the Church and the general community awaits them all.

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How is this fall in the number of vocations to be explained? There are many theories but the figures already quoted must tend to lessen the force of the "There's-a-war-on" argument. That may explain the low numbers since the war. It does not explain the drop that started well before 1939. Others will say that the reluctance of young men and young women to give their services to Christ's Church is due to a belief that religion is a form of escapism for those unable to face the challenge of the twentieth century. Those who hold this belief are unlikely to be the ordinary material for vocations. This argument cannot be sufficient in itself. It may be strengthened by the allegation that the youth of today is so tainted by the contemporary materialist outlook that the sublime nature of the priesthood and religious life no longer appeals to hearts that are self-centred and earth-bound. This is a terrifying charge.

Perhaps all we are justified in saying at present is that young men and women appear hesitant in offering themselves to a bishop or religious superior. No doubt additional facilities for education and the general emancipation of women have had the double effect of increasing the number of lay apostles in professional life and decreasing the number of lay brothers and lay sisters. The revision of Constitutions and the adoption of a "new look" are not likely to prove the full answer to this. But it does seem clear that with all these worldly influences at work, possible aspirants may well hesitate because they do not know enough about the life and work of a priest, a brother or a nun. Unsure as to what they would be letting themselves in for, they hang back from approaching a spiritual adviser who might be able to lead them to a fully dedicated life. Fearful at their own worldliness and unworthiness they hesitate to approach a sublime state. Unaware of the Church's great need for vocations, they content themselves with the precept of charity without seeking a higher state of perfection.

In his Encyclical Ad Catholici Sacerdotii, Pope Pius XI wrote:

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"Although it remains unquestionably true that mere numbers should not be the chief concern of those engaged in the education of the clergy, yet at the same time all should do their utmost to increase the ranks of strong and zealous workers in the vineyards of the Lord; the more so as the moral needs of society are growing greater instead of less." We cannot afford to ignore the fall in the number of vocations, no matter what the cause. Indeed, the present Holy Father, in his Letter Menti nostrae, laid a solemn charge upon bishops and clergy when he urged them to spare no effort to overcome this shortage. "You know well," the Pope wrote, "that after the prolonged vicissitudes of the recent war the number of priests both in Catholic parts and in the mission field has often become inadequate to meet growing needs. We therefore exhort all priests, both secular and regular, in a brotherly spirit to combine their forces in pursuit of the common goal, which is the good of the Church and the sanctification of themselves and their neighbour. All can contribute by prayer and self-sacrifice. But he who can contribute action as well should do so willingly and even gladly."

In response to this call from the Holy Father a Vocations Exhibition is to be held in the Grand Hall of Olympia in London from 5 to 12 July. New needs arising from new difficulties must often be met by new methods. The exhibition should not be dismissed as a stunt. It is a positive answer to the suggestion that possible aspirants to the priesthood and religious life are unaware of the needs of the Church and of the life and work of priests and religious. This exhibition will quite simply illustrate at various stalls, or exhibits, the work of priests, brothers and nuns. It will point to the need for vocations. It will provide an opportunity for those staffing the stalls to encourage the interest of the general Catholic public and to foster vocations amongst possible candidates of the future. Above all it is hoped that it will be of assistance to all those who hesitate to offer themselves because they lack sufficient information about the life to which they feel drawn.

The seeds of this exhibition have been sown in Lancashire and in Glasgow during the past five years. It was in Blackburn in 1948 that a start was made by a secular priest who secured the help of some twenty-seven Religious Orders in staging an

exhibition where a number of stalls, explanatory of the life and work of the exhibitor, were staffed by priests, brothers and nuns who explained to visitors their needs and the nature of their share in the apostolate of the Church. This first exhibition was attended by about six thousand persons. It was sufficiently a success to be repeated next year at Bolton, the only difference being that the number of Orders exhibiting had grown to forty and there was an attendance of ten thousand. The results in the form of vocations were so encouraging that in 1951 His Lordship the Bishop of Salford sponsored a still larger exhibition in the City Hall at Manchester. By this time there were seventyseven Orders exhibiting and seventy-five thousand persons were present. Last summer, in the Kelvin Hall at Glasgow, nearly two hundred thousand persons visited a week's exhibition where the work of five Scots dioceses and ninety-seven Orders was shown. July of this year will see an exhibition in the heart of London in which the six dioceses of the Province of Westminster and over one hundred and fifty Religious Orders will take part. Dare we not hope that the attendance figure at Glasgow will be surpassed?

After the early exhibitions the Religious Orders which had been taking part established a permanent committee, calling itself "Religious Vocation Exhibition", to foster and assist in the arrangement of future exhibitions. It will be realized that a considerable amount of organization is called for if the exhibition is to be worthy of its theme and avoid the appearance of a glorified exhibition of work or even a mass jumble sale. The arrangements for the Vocations Exhibition at Olympia started last September when His Eminence Cardinal Griffin invited the "Religious Vocation Exhibition" Committee to assist in arranging a great exhibition in the heart of London. Subsequently the Cardinal invited the other dioceses of his Province to take part and established, under the chairmanship of Canon William Heffernan, an Organizing Committee upon which each diocese and the "Religious Vocation Exhibition" Committee is represented. The experience gained from the Hierarchy Centenary Congress and the Family Rosary Crusade has been drawn upon and the arrangements are now well in hand. It is clearly the intention of the organizers that this Vocations Exhibition should forn

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It is extraordinarily difficult to describe satisfactorily any one of the stalls or exhibits. Each Order is anxious to show the sort of work upon which it is engaged, its scene of operations, its need for assistance, the training of its members and the qualities looked for in would-be aspirants. Any priest who has had the privilege of attending a large gathering of religious, such as the annual meeting of the Association of Convent Schools, will appreciate that the exhibitors in their various habits are as capable of producing a picturesque scene as the exhibits themselves. The very suggestion of this exhibition has brought a large number of requests for photographic facilities from the illustrated newspapers and we need not pretend that these share our interest in fostering vocations.

But what of the dioceses? What have the secular priests in their plain black cassocks to exhibit to "illustrate their life and work"? Those responsible for the preparation of this stall will answer at once: "Bearing in mind the space available, too much!" In order to avoid any sort of repetition, the six dioceses will combine to present one exhibit called "Your Parish Clergy". Within the general framework of this stall, some 90 feet in width and 30 feet in depth, there will be six small exhibits showing the particular needs and activities of the individual dioceses. The rest of the space will be used to show by model and illustration the source of vocations, viz. the home, the training given in Junior and Senior seminaries, the reception of Orders, the priest's day and the administration of the sacraments, and his various activities in connexion with schools, church building, his work in towns and in the countryside and so on. The whole stall will be staffed by secular clergy who will be ready to answer questions and explain in greater detail the work of a secular priest.

Each of the one hundred and fifty Religious Orders will staff its own stall. Thus the visitor will be able to see the work of missionary Congregations, of the teaching Orders, of nursing brothers and sisters, of those engaged in the care of children and of the aged, and even of certain of the enclosed and contemplative Orders. Quite apart from the primary object of fostering vocations, this exhibition will serve to present a magnificent picture of the almost limitless apostolic activities of the Church.

A magnificent altar with a large sanctuary is to be erected as the central feature in the Grand Hall. Here, on the opening morning of the exhibition, Cardinal Griffin will preside at Pontifical High Mass. Each evening throughout the week one of the bishops of the Province will give Pontifical Benediction and on the final morning His Eminence the Cardinal will raise to the priesthood thirty members of St Joseph's Society for Foreign Missions, Mill Hill.

The success of this exhibition must depend ultimately upon the response from the parishes. To assist the clergy in making local arrangements, the well-tried method of appointing lay parish representatives has been advocated. The organizers hope that large parties of schoolchildren will visit Olympia and special arrangements are being made to ensure the presence of senior boys at the ordination when an explanatory commentary will be given over the public address system. However, the exhibition is not just for children of school age but for the general Catholic public. It is hoped that the laity will be given a useful picture of the life and work of priests, brothers and nuns, and that they will be inspired to help and foster the work for vocations.

During these next few weeks everything possible will be done to bring the need for vocations before the people. A Joint Pastoral from the Bishops of the Province will be read on 14 June and a special prayer for vocations will be widely circulated through the parishes and the schools. Let us hope that the Vocations Exhibition symbol—a Cross set in the letter V—will be seen in many places. Let the prayer for vocations be on all lips. Let "V for Vocations" be our slogan. Then indeed shall we be answering the Holy Father's call for action in this urgent matter. With a steady supply of candidates, "V for Vocations" will be translated into "Victory for Christ's Church".

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## THE LEGION OF MARY AND CONVERSION WORK

ONE of the most encouraging features of Catholic life in the English-speaking world since the close of the last war is the growth of the apostolate for the conversion of those outside the Church. In these days when there is so much evidence that the practice of religion is on the decline, it would be no small achievement on the part of a Catholic community to prevent a fall in the number of converts received each year. Complete indifference may be a worse enemy than Protestant prejudice.

It is therefore consoling to notice that in several of the English dioceses quite notable increases have occurred in the annual number of conversions reported over the past few years. Here are some examples. In each case the first figure is for 1947 and the second for 1951. Westminster: 1242 to 1411; Birmingham: 842 to 1122; Brentwood: 356 to 491; Leeds: 665

to 945; Southwark: 1136 to 1356.

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It would be foolish to assign any one factor as the reason for these consoling statistics, but it is rather significant that they have occurred in dioceses in which the Inquiry Class is wellestablished.

In his most recent symposium, Sharing the Faith, the Rev. Dr John A. O'Brien, a great specialist in conversion work, has written:

The findings which have poured into us from all parts of the country during the past year prompt us to stress such Inquiry Forums, Public Information lectures, which have also been called the group plan of recruitment and of instruction, as the most effective single means of increasing the fruitfulness of convert work. The systematic use of that method is the secret of the fruitfulness achieved by the most successful workers in this field.<sup>1</sup>

In the same book Dr O'Brien has this to say:

The best friend of the convert movement is he who will share his method with others that all may share our faith; the worst <sup>1</sup> Sharing the Faith, p. 235. enemy is he who hides his method and wraps around it the blanket of silence under the illusion that he is thereby promoting God's honour.<sup>1</sup> I

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It is this advice that prompts me to offer the suggestions which follow.

A priest who decides to begin an Inquiry Class or to organize days of conferences for non-Catholics will be anxious to employ the best available means by which success can be assured. He will ask himself, for example: "How can I get non-Catholics to come?" "How can I make them feel at home when they do come?" "How can I keep in contact with them?" and so on.

Reports from all over the world are united in their agreement that if any movement for conversions is to be successful and to justify the effort put into it, the practical help of the laity

must be enlisted. For example, Dr O'Brien writes:

What is the most important lesson which a study of the convert movement in America teaches? It is this: There is little likelihood that we shall ever greatly accelerate our present snail's pace until we enlist great numbers of our laity in this work.<sup>2</sup>

Obviously the laity who are to assist the priest in his drive for converts must be organized. They must be trained. Their efforts must be directed into the most effective channels. Above all, they must be sanctified. Lasting results will never be achieved, the permanence of an effort will never be assured if a priest is content merely to enlist the help of lay people haphazard. It is easy enough to ask a few members of the Children of Mary to slip round certain streets putting leaflets through letter-boxes; it is usually simple to arrange for the women of a parish to provide light refreshments at the end of a meeting; it may even be possible to run an Inquiry Class by such casual methods for a time—but how shortsighted such a policy is!

Most of us priests find ourselves moved from parish to parish at fairly frequent intervals. We cannot look to our own presence

<sup>&</sup>lt;sup>1</sup> P. 3. <sup>2</sup> Ibid., p. 10.

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in a place as the guarantee that the apostolate we carry on will endure. We must establish something that will go on and continue to work successfully long after our own personal influence has been withdrawn. We need a movement whose own spirit is a guarantee of permanence.

Moreover, the first requirement in an apostle is holiness. We are not merely to recruit the laity to help us in our work; we are to recruit apostles, men and woman filled with true apostolic zeal who will work primarily for the love of God and

of their fellows in Him.

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It is for these reasons that the Legion of Mary is suggested as an ideal means for the formation, direction, training and organizing of the laity as assistants to the priest in his conversion work.

The official birthday of the Legion of Mary was 7 September 1921. Almost from the first, its officers were alive to the possibility of carrying on a fruitful apostolate amongst the straying sheep of Christ, but the conversion movement within the Legion, strictly so-called, dates only from 1932, about two months after the Dublin Eucharistic Congress.

The preliminary meeting was held at the Morning Star Hostel on 30 August. A week later, Fr Leonard, C.P., who had had considerable experience of convert work in England, was present to discuss possible ways and means of bringing the

true Faith to some of Dublin's 30,000 Protestants.

So an enthusiastic little group of lay apostles came into being. At first they approached several priests and religious who were known to be engaged in the instruction of converts. They asked for the names and addresses of people who, from time to time, had made inquiries but had not pursued them, or who had placed themselves under instruction and had subsequently dropped away for unknown reasons. A list of many names was thus compiled. The Legionaries tried to get in touch with the people concerned, and they found that in many cases it required little more than simple encouragement to rekindle their interest. Twenty-five conversions were brought about in this way. In each case, the members of the Legion of Mary made it their business to maintain friendly relations with the convert to assist him to lead the life of a good, practical Catholic.

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Another avenue of approach was through the Legion book-barrows. Many non-Catholics asked for information at these mobile pamphlet racks which are still to be seen in the main streets of Dublin. Those in charge obtained names and addresses whenever possible and a follow-up was arranged. In several cases such chance inquirers were introduced to priests and conversion followed.

From time to time social gatherings were organized for converts and their non-Catholic friends. After the inevitable cup of tea, a Catholic film was presented with a commentary. These meetings were always well-attended and resulted in arousing interest in the non-Catholics present and provoking

inquiries.

By these and other means a notable list of non-Catholic contacts was drawn up. Then it was decided to attempt to hold a one-day retreat for them and any others who could be induced to attend. Invitation cards were printed, and the optimists hoped that possibly a dozen non-Catholics would be present. Yet on that day in April 1938 no less than fifty-two Protestants came to hear the talks by the late Dr Edward Leen at Blackrock College. From then until now, similar days for non-Catholics have been held in Dublin and at other centres in Ireland. At one of them a hundred and ten Protestants were present. The average attendance in Dublin has been about sixty.

From Dublin the work spread. The chief officers of the Legion lost no opportunity of urging all members everywhere to engage in this apostolate. In *Maria Legionis*, the official journal of the Legion, the founder of the movement wrote: "It seems to me that the chief need of the day is to bring home to every Catholic that on him rests the positive duty of going out and seeking conversions to the Church" (June, 1942).

From all over the English-speaking world reports began to come in of results of this apostolate. Here are some of them taken completely at random during the last four years. Sydney: 61 non-Catholics out of an attendance of 68 at a retreat are now under instruction. Dunedin: over 1000 children are on the roll for a Correspondence Course on Christian Doctrine. Toronto: 35 adults received into the Church together on Palm

Sunday, 1949. Flint, Michigan: 135 non-Catholics attended a day of conferences organized for them. Auckland: 40 women and 22 men attended day retreats. Edinburgh: Legionaries took a party of 19 Protestants to visit the Cistercian Abbey at Nunraw. Indianapolis: 81 non-Catholics present at a day's retreat. Madras: the Legion took over the Catholic Information Centre at the request of the Archbishop in 1950. Ottawa: a monthly conference is organized for non-Catholics at the Villa Madonna retreat house. Cleveland, Ohio: Legionaries staff the Catholic Information Centre and deal with 125 visitors and 84 'phone calls per week. Glasgow: 53 people asked for instruction after a series of talks by Fr Enda, C.P. Port of Spain: 312 conversions brought about in one year. Malta: retreats for non-Catholics organized every month; average attendance 25. Denver: 133 converts gained during 1950. Sydney: of the 814 who attended retreats for non-Catholics during four and a half years, 387 are now received into the Church.

Last September there were 873 Praesidia of the Legion of Mary in England and Wales. In the vast majority of places in which Inquiry Classes are in existence, they are canvassed for and supported by Legionaries. Typical of them all is the story

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About four years ago an Inquiry Class was started there. A syllabus was drawn up and printed on an invitation leaflet for non-Catholics, who were told that attendance at the lectures in no way compromised them into entering the Catholic Church. Small advertisements were put in the local papers once weekly. At first the series of talks numbered 23; later they were reduced to 12, and were given weekly. The programme was varied by the use of film strips, a demonstration of Confession and the Mass and an explanatory tour of the Church. Priests were available for private questions at the end of the talks. They were always kept busy for a considerable time. The Legionaries were there, too, to make tactful contacts with individuals.

In the room where the talks were given was a bookstall, for the purchase of books or pamphlets, and a small free Catholic lending library. Leaflets dealing with the subject of the evening's talk were put ready on each seat. At the end of the session

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all present were given cards on which they might request private instruction from a priest. They were also invited freely to fill in a questionnaire to state their previous religious allegiance, what impressed them most in the talks, what had seemed most difficult for them, and any suggestions they might have cared to make.

The main work of the Legionaries in recruiting for these talks was through other Catholics. They did make their own contacts amongst non-Catholics, too, but it was found that the most effective apostolate was that of inspiring a great number of Catholics to desire and definitely work for the conversion of others, especially by introducing them to the Inquiry Class. The Legionaries were, in fact, the "back-room" boys and girls, who organized the talks, prayed for their success, contacted non-Catholics before and at the talks and influenced their fellow Catholics to co-operate in the convert work. They distributed leaflets to all the Catholics in Leeds and district after the Sunday Masses. The priests of the city were asked to announce the talks from the pulpit, posters were put up in church porches and articles sent to the press. "Stick-on" slips were produced for display in cars and on shop windows. Part of the Legionaries' work was to persuade car and shop owners to display these slips. Other Catholic organizations were visited and their cooperation obtained. A vast network of prayer was built up in support of the work amongst schoolchildren, religious and the Catholic laity.

At the end of seven sessions of the Inquiry Class Leeds Legionaries report that at first the average attendance was 15 non-Catholics per talk; it rose to about 75 and has now fallen to 40, owing to the "competition" of other similar centres in different parts of the city. "The number of converts known to have been received totals over 200 in about three and a half years," says the report, "but there are probably others who have gone for instruction in different parishes and many more for whom the seed will have been sown to germinate in God's

good time."

What has been done in Leeds is being done in due proportion and according to different local conditions in many cities, towns, villages and parishes today throughout the British Isles.

#### LEGION OF MARY AND CONVERSIONS 335

At last it is becoming possible to look forward to the day when the existence of convert-making organization will be regarded

as a normal adjunct of parish life.

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ities, [sles. Of course, the Inquiry Class was not invented by the Legion of Mary, nor is the Legion of Mary the only organization that can operate it successfully. But there are many powerful arguments why a priest who is thinking of starting a drive for conversions should seriously consider the formation of a Praesidium of the Legion.

Its own record is possibly its best recommendation. A very small selection of available statistics has already been quoted. Here now are one or two others who are experienced in the work. The Right Rev. Charles H. Helmsing, Auxiliary Bishop of St. Louis, who brought 500 converts into the Church in the

first twelve years of his life as a priest, has written:

The years have convinced me that if the Legion of Mary continues to grow not merely in numbers but especially in quality of membership, converts will of necessity be multiplied. For this reason I consider the actual work of instruction less important than the training of lay apostles. My own experience and that of my confreres would recommend the Legion of Mary for this training. . . . A holy apostolic laity will effect countless conversions and by converse action will help the priest foster his own apostolic spirit. . . . Everywhere that the Legion has been truly operative direct results are outstanding. The hidden indirect leaven of legionary action and interaction can and will increase the spirituality of every parish. Thus will be eliminated the fear that has too often stifled the apostolate for the "other sheep" namely, that time and effort spent on convert instruction would interfere with the spiritual care of those already in the Church. The Legion operating in a parish keeps alive the true apostolic character of the Church, of being on the alert for every opportunity to bring souls to the knowledge and love of Christ.1

Fr John B. Sheerin, C.S.P., one of the best-known priests in America and editor of *The Catholic World*, writes:

I can think of no finer lay organization than the Legion of Mary. It could serve as a splendid auxiliary in the work of the <sup>1</sup> Winning Converts, pp. 150 ff.

Information Centre. . . . It can co-operate with and work through other organizations.  $^1$ 

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In his typically American style Dr O'Brien adds his own personal opinion:

The Legion of Mary has been particularly outstanding in its work of recruiting members for inquiry classes. . . . Thousands of conversions are traceable to the missionary zeal of this organization. . . . It offers a convincing demonstration of what our lay organizations can accomplish in the winning of converts when their members are inflamed with a crusading zeal for souls. "Father," observed a pastor recently, "no inquiry class will fold up for lack of members if the Legion of Mary is brought in on the job. Any pastor who is looking for prospects for his class of instruction is missing a bet if he fails to organize a Legion of Mary praesidium in his parish and have them act as fishers of souls. If we could get all our lay organizations to take the same interest in winning souls we could lift the annual total of conversions well into the millions."<sup>2</sup>

The opinion of these eminent people is shared by the present writer who knows from personal experience the value of a properly trained Praesidium of the Legion of Mary. It is a school of holiness through a disciplined apostolate. It has devised a unique scheme of spiritual formation designed to bring its members ever closer to God through frequent reception of the Sacraments, regular prayer, devotion to our Lady and the practice of all the virtues, especially apostolic zeal. Legionaries are not merely instructed in virtue or just told how to practise it; they are made virtuous through the hard school of the apostolate.

From time to time one hears criticisms of the Legion of Mary. When they are examined, however, they invariably turn out to be criticisms of a particular Praesidium and rather resemble the jibes of non-Catholics who so often judge the Church by her less fervent members. Of course Legionaries will make mistakes; which zealous priest will never make a mistake? The true safeguard against indiscretion is careful

<sup>1</sup> Sharing the Faith, p. 61.

8 Sharing the Faith, p. 203.

training, direction and discipline; it is certainly not inaction. The Legion regards the priest as its principal officer, as its novice-master. He is to form its members in their own distinctive spirit and world-wide experience has proved that that spirit can develop into no ordinary sanctity. Judge Mary's Legion, then, by the Praesidia or members who have been conscientiously trained in the spirit enshrined in its constitution; and in fairness, withhold criticism of the system until it has been studied and understood.

The principal inspiration of the Legion has always been devotion to our Blessed Lady. It has become associated with what is known as "the true" devotion of St Louis-Marie Grignion de Montfort. On this matter there is still some misconception. While the Handbook of the Legion does recommend the "true devotion" it is certain that even if that particular form of devotion were taken clean out of the Handbook, Legion devotion to Mary would still survive and be just as good as it had been previously. The essence of the devotion the Legion has always urged its members to practise as their first duty of membership is the honouring of our Lady in proportion to the place she occupies in God's plan for the salvation and sanctification of men. She is to be honoured as the Mother of God and the Mother of men, and attention is directed particularly to the duty of paying adequate tribute to her position as the Channel of All Graces. It is simply untrue to say that one cannot be an exemplary Legionary without practising the Montfortian "true" devotion. There are other forms of devotion to our Lady as rich in character as that of St Louis-Marie, for example, the Marianist. But the "true" devotion was included in the Handbook of the Legion because it had been popularized more and literature on it was more easily accessible to all.

The Legion's greatest difficulty all the world over is precisely its dependence on its Spiritual Director. Every Praesidium looks to the priest as its chief officer; it expects to be directed by him so that its members will grow in true, apostolic, Marian zeal. If the priest regards his Legion of Mary as being "just another sodality", and refuses to study its constitution, he is abusing the confidence placed in him. He is incapable of forming the members in the distinctive spirit of the movement. He is a

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Spiritual Director of the Legion in name only and not in fact.

Suppose that under such a priest and so supported a Praesidium an Inquiry Class is started. It may succeed for a time; more probably it will be a total failure. If this happens, who will be blamed? Probably the Legion of Mary. It will be said, too, that it is impossible to run a successful Inquiry Class in that place. The real culprit, the priest, will almost certainly escape all blame and receive considerable sympathy in his disillusionment. Souls who might have been converted will still remain outside the Church.

It is not without cause that the following has been inserted in a special panel at the beginning of every copy of the official Handbook of the Legion of Mary: "If past experience is an indication no branch of the Legion will fail which is worked faithfully according to rule. If unprepared to work the system exactly as described in these pages, please do not start the

Legion at all."

The Handbook has been mentioned. No book is perfect. In some respects the Legion Handbook may be singularly imperfect. It is hard to defend its turgid style, for example. But even the severest critics can never forget that this same book, with all its faults, has been the principal source of inspiration of the most remarkable crusade of the lay apostolate of modern times. It is hardly to be wondered at that the chief officers of the Legion hesitate to change what has already proved itself to be unbelievably successful in practice amongst white people and coloured in every quarter of the globe.

The ideal at which we have to aim is to have in every parish an organized apostolate of those who still remain outside the Church. In her law, the Church commends these souls to us in the Lord. It will happen that at first convert work may have to be directed from a regional centre embracing several parishes. That is how it began in many places. It might well be fatal—indeed, it has actually been fatal in some cases already—to insist on purely parochial efforts before the ground is prepared for them. However, let us not lose sight of the ideal. What has been done with marked success in so many different places thousands of miles apart and so utterly different in circum-

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been adva by to 21 M emp more num devo stances and conditions can be done almost anywhere if the priest has but the faith, the trust, the zeal and the courage to mobilize the laity and, with their help, put his hand to the plough in the furrow of the Lord.

FRANCIS J. RIPLEY, C.M.S.

#### THE NEW GERMAN RITUAL

FROM the earliest days of the present Pontificate the Holy See has manifested a persistent policy of introducing and increasing the use of the vernacular in the administration of the sacraments. Usually the initiative has come from the local bishops who have asked for concessions; but sometimes, as in the case of India, the initiative came from the Pope who urged the Ordinaries to go ahead with the preparation of a Hindi Rituale. The seventh volume of the Enciclopedia Cattolica, now being published at Vatican City, contains a stimulating article entitled "Liturgical Language" wherein it is stated that

"In 1941 and again in 1942 permission was granted to the missions of New Guinea, China, Japan, Indo-China, India, Indonesia and Africa to employ the Roman Ritual in the vernacular, the Latin being retained for only the most essential forms. These vernacular versions were to be made by a Commission under the direction of the papal representative of the area, and were to be used ad decennium, before being sent to Rome for definitive approbation."

Of the many vernacular Rituals that have appeared and been approved since then, quite the most interesting and advanced is that which was granted to the dioceses of Germany by the decree of the Sacred Congregation of Rites dated 21 March 1950. It is remarkable not only for the fact that it employs more of the vernacular than any other Ritual, but still more so for the revision, elaboration and enrichment of a number of the rites which have special significance in the devotional life of the faithful.

The work was taken in hand in 1940 by the Liturgical

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Commission set up by the Fulda Conference of the German Hierarchy under the chairmanship of Bishop Albert Stohr of Mainz. All the leading liturgical scholars of Germany and Austria had a hand in the work, either as members of the Commission or as consultants. Owing to war-time difficulties progress was slow, but it was extremely thorough. For example, when the Bishop of Mainz, in 1944, managed to get together Dr Wagner of Trier, Dr Schnitzler of Cologne, Dr Dey of Wiesbaden, Prof. Romano Guardini of Berlin, and Prof. J. A. Jungmann, S.J., of Innsbruck and a few more outstanding liturgists, these discussed and settled no less than 193 queries and suggestions which had come in from bishops and priests who had examined the provisional text submitted for their views. The cataclysm which overtook Germany at the end of the war delayed the production of a final version until 1948, when it was sent to Rome. Prof. Schnitzler went to Rome not long afterwards and returned with the good news that the Holy Father was showing the greatest personal interest in the German Rituale; in 1949 Cardinal Micara, Prefect of the Sacred Congregation of Rites, was able to assure Cardinal Frings that approval-apart from one or two very small points-was almost certain. The definitive Decree of Approval was signed, as stated above, on 21 March 1950.

The most interesting of the many changes introduced are probably those in the Marriage Ceremony, the Churching of

Women and Funerals.

In Marriage, the Germans do not plunge in medias res, as we do, with the Interrogations; but after the bride and bridegroom have been "honourably conducted" to the altar by parents (both of them!) or relations, the priest begins with "Our help is in the Name of the Lord" and the prayer "Assist, O Lord, our actions by Thy holy inspirations" (in German. There is no Latin from beginning to end). Then he gives to the spouses the exhortation, and proceeds to bless the rings. Now come the interrogations, which are worth translating in full:

To the bridegroom:

"N, I ask of you: have you examined your conscience before God, and have you come here of your own free will for the purpose of marrying this your bride?" He answers "Yes."

"Are you determined to love and to honour your future wife, and to remain true to her till death parts you?" "Yes."

"Are you prepared to receive as from God's hand any children whom He may bestow upon you, and to bring them up as is the duty of a Christian father?" "Yes."

(This third question may be omitted if circumstances, such as advanced age of the contracting parties, render it unsuitable.)

The same questions are repeated, mutatis mutandis, to the bride. Then the priest says:

"Seeing that you are both determined to contract a genuine Christian marriage, let each put on for the other the ring of fidelity, saying after me": (to the bridegroom—who repeats while putting the ring on to his bride's finger) "In the Name of the Father—and of the Son—and of the Holy Ghost. Wear this ring as a sign of your faithfulness." (Likewise to the bride who puts the ring on to the bridegroom's finger.)

"And now contract the bond of Holy Matrimony. Join your right hands together," (which they do, and the priest winds his stole round their joined hands) "and say after me:" (to the bridegroom) "In the sight of God, I take you, N, to be my wedded wife." (To the bride) "In the sight of God, I take you, N, to be my wedded husband."

And instead of pronouncing in Latin the somewhat misleading "Ego conjungo vos" which gives to so many the impression that he is the minister of the sacrament of Matrimony, the priest blesses them saying "By the authority of the Church I hereby ratify and bless the bond of matrimony you have contracted: In the Name of the Father, \*A and of the Son and of the Holy Ghost." To which all those present answer "Amen".

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"And I call on all of you who are here present to be witnesses of this holy union. What God has joined together let no man put asunder'."

He next removes his stole from the hands of husband and wife, and they kneel down. He then prays over them Psalm exxvii, the appropriateness of which is obvious. "Happy are you who walk in the way of the Lord... Your wife shall be as a fruitful vine... your children as olive branches around your

table... May you see your children's children..." and he concludes with a beautiful prayer asking God, Who joined together Adam and Eve in holy union, to bless these His servants in a union of true love.

Then follow five blessings to which all present answer "Amen". The second and the last are here given as examples:

"May you be blessed in your children, and may they return a hundredfold the love that you bestow upon them." "Amen".

"May God lead you to a venerable age and give you a rich reward; after you have served Him faithfully here, may He take you to the glory of His everlasting Kingdom." "Amen".

Beyond doubt this is an extremely impressive ceremony, warm and appealing, in marked contrast to the cold and matter-of-fact formulae of the *Rituale Romanum*. The interrogations are the combined work of the canonists of Cologne, Freiburg, Trier and Paderborn who have ensured that the very essentials of the marriage contract should be explicitly and positively expressed and that the assent to them of the contracting parties should be given in an unmistakable form. They hope that one result of this precision will be a diminution in

applications for nullity of marriage.

The Ceremony for the Churching of Women shows several differences from the accustomed form. The Rituale Romanum has no mention, in the rubrics, of the baby, who, it seems, is left behind or put on one side when its mother comes to give thanks to God. According to the German Ritual the mother carries her baby in her arms. Instead of being kept outside the church door during the reading of Psalm xxiii, she and her baby (and her women friends) are promptly invited inside to "come to the altar to adore Christ the Son of the Blessed Virgin Mary, and to thank God Who has given you this child". In front of the altar the Magnificat is recited (in German; again, there is no Latin from beginning to end, and the mother and her friends understand everything without having to read from books while the priest reads Latin, or to listen uncomprehendingly till he reads things all over again in the vernacular). Then come the usual versicle, responses and prayer; but these are followed by the blessing of the baby, according to the prayer given in the Roman Ritual among its various blessings. Finally both

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both mother and baby are sprinkled with Holy Water and dismissed in peace.

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But what if the mother has no baby? Suppose her baby has died? Then she is in sore need of comfort, and the German Ritual makes provision for her need. Instead of the Magnificat in front of the altar, Psalm cxx is used. "I lift up my eyes toward the mountains; whence shall help come to me? My help is from the Lord, Who made heaven and earth. . . . The Lord watches over you; the Lord is at your right hand to protect you. . . . He will guard your coming and your going, from now henceforth and for ever." And the prayer asks that God, Who has "called this woman's child to the heavenly kingdom" may pour out "His merciful kindness upon her, comfort her with love, help her to accept His holy will", that she may at last "be united with her child for all eternity". Surely the replacement of Psalm xxiii (which has no obvious connexion with the occasion) by the Magnificat or Psalm cxx according to circumstances, is a great improvement.

As regards the Funeral Rites, the general principle of the German Ritual seems to be that what is done outside the church is in German, and what is done inside is in Latin. Apart from some additional prayers at the grave-side, the actual rites are those of the Roman Ritual.

Thus, in the house of the deceased, the antiphon Si iniquitates and Psalm De Profundis may be sung in German—to those same seventh tone settings normal for the Latin; likewise the Exultabunt Domino and the Psalm Miserere sung on the way to the church have the usual first tone plainchant melodies, with slight (and very well arranged) alterations to fit the German words. On arrival at the church, the Subvenite, the Mass and the absolutions are in Latin. But during the procession to the cemetery the In paradisum is sung as "Zum Paradiese mögen Engel dich geleiten"—an excellent translation which fits the familiar tune remarkably well. The antiphon to the Benedictus is equally successful as "Ich bin die Auferstehung und das Leben", while the Canticle is in German.

The additional prayers are the Our Father, said aloud by all; and, as an embolism, a certain prayer well known throughout Germany because it originates in the old Sacramentarium

Fuldense. But this may be replaced, at choice, by any of a varied list of collects which includes such titles as "For a dead father", "For a dead mother", "For a dead teacher", and so forth. On to the coffin lying in the grave are thrown three shovelfuls of earth, while the priest says "You are dust, and you have returned to dust; but the Lord will awake you on the Last Day!" Then, making the Sign of the Cross over the head, the middle and the foot of the coffin, he says, "Be signed with the sign of Our Lord and Saviour Jesus Christ, Who with this Sign did redeem you. Peace be with you!"

The Rite is concluded with some prayers, in the form of a litany to which the bystanders respond, for all the faithful departed, for those bereaved by this death, and for the person who is next to die; then the "Hail Mary", or the "Hail Holy Queen", and the prayer "May his soul and the souls of all the faithful departed through the mercy of God rest in peace.

Amen".

Throughout the whole Rite one can trace a comforting and uplifting progress of thought from the sombre sin-references of the beginning to the brightness of hope at the end. Si iniquitates, De profundis and Miserere before the Mass and Absolutions give way afterwards to "The Angels of Paradise", "I am the Resurrection and the Life", "Blessed be the Lord God of Israel", "The Lord will awake you", "the Sign of your Redemption", "Peace be with you!" To all the bystanders who hear and understand every word, a funeral well conducted according to this beautiful rite will bring sweet comfort and hope in their sorrow.

The Collectio Rituum for the Dioceses of Germany is only Part I of the whole plan. It is to be followed by a Processionale and a Benedictionale, which are awaited with interest.

CLIFFORD HOWELL, S.J.

#### "AND WITH THY SPIRIT"

WE live in an epoch of fresh translations of important religious texts. In our day, for example, there have been published a new Latin version of the Psalms translated from the Hebrew, new English versions of the Bible, of religious the vobis

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isn bu Er classics like *The Imitation of Christ*, and of liturgical texts, such as the Roman Missal. It is with the oft-repeated greeting *Dominus vobiscum* and the translation of its reply, *Et cum spiritu tuo*, from the Roman Liturgy, that this article is concerned.

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Are we to continue translating the latter by the Hebrew-Latin-English "And with thy spirit?" Surely not. The day has come when people have grown tired of reading in their missals such gibberish as: "My liver is poured out upon the earth for the destruction of the daughter of my people, when the child and the suckling fainted away in the streets of Jerusalem" (Introit on the feast of St. Jerome Emiliani, 20 July), which is supposed to be a translation of Lamentations, ii, 11; or "Joseph was a growing son, a growing son, and comely to behold: the daughters run to and fro upon the wall" (Epistle, Solemnity of St. Joseph), which purports to give the English of Genesis xlix, 22. We are no longer content to accept meaningless token words like "righteousness", nor archaisms such as "unto" (the refuge of perplexed translators) or "prevent" (meaning "anticipate"). And what does an English reader of today make of "bowels" as the equivalent of viscera, or of such phrases as "exalting his horn" or "the horn of salvation"?

The art of translation is to express accurately in intelligible and elegant standard English the thought of a writer in another language; not to give a mere photographic reproduction of a group of words. It is to find a thought equivalent, not a word equivalent, for the language other than English used by an author. It is to answer, as effectively as may be, the question: "How would an Englishman of today faithfully and becomingly express such and such a thought?" A literal translation from a language like Latin-the genius of which differs completely from English—may often be possible or even desirable, but quite often also it may be inaccurate and objectionable. The most important thing in translation, after fidelity to the thought of the original, is intelligibility. Accordingly, good translation eliminates special turns of phrase (such as Semitisms or Hellenisms) which are proper to a foreign tongue, but are unintelligible, or, at best, obscure and unnatural in English.

The greeting Dominus vobiscum and its response came very

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early into the Latin Liturgy. They occur, for example, in Hippolytus' Apostolic Tradition (c. 215), in the dialogue introducing the Preface to the anaphora. The greeting is found in the Old Testament (e.g. Ruth ii, 4), Booz using it to salute the harvesters; its equivalent occurs in the New Testament (e.g. Luke i, 28) in the salutation of the angel Gabriel to our Blessed Lady (Dominus tecum). The reply is Pauline, and a Hebraism, as one might well expect from St Paul. He begins all his epistles (except Hebrews) with the greeting gratia vobis; and ends them nearly all with the prayer gratia cum omnibus vobis, or gratia vobiscum, but in four instances the Hebraism occurs: gratia Domini . . . cum spiritu vestro in Gal. vi, 18, Phil. iv, 23, and Philemon 25, and Dominus . . . cum spiritu tuo in II Tim. iv, 22. Evidently St Paul regards these latter forms as equivalent to vobiscum (tecum.)

No writer denies that "Et cum spiritu tuo" means "And with you"; why not say so, then, in English instead of the unintelligible Hebrew-Latin-unEnglish phrase "And with thy

spirit"?

To begin with, why is the priest addressed as "thou"? We are not Quakers. In old English, persons were addressed in the second person singular but this was abandoned in standard English in the eighteenth century, and continued only in dialect and to address inferiors (as it is still used in French and Italian). By convention the practice continues in addressing God (when it is intended to express by it, on the contrary, His transcendent dignity), in biblical language, in poetry. But why should the second person singular be used to address the priest in the Liturgy? Isn't "ton esprit" actually impolite to him in French?

Again, what is meant by the priest's "spirit"? To which of the many Pauline usages of pneuma, or the long list of meanings of "spirit" given in O.E.D. does it correspond? Does it mean all of the priest, or only part of him? In the original Hebrew phrase it means all of him, just him. Why not say so? The Latin form Et cum spiritu tuo is a Semitism and modern translators eschew Semitisms. The editors of the new Latin translation of the Psalter explain in the preface how they have striven to exclude from their version the Semitisms which so awkwardly

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obscure the meaning of St Jerome's Psalterium Gallicanum. And Mgr Knox in his translation of the New Testament avoids such Hebraisms as "Amen, amen I say to you", "With desire I have desired to eat this pasch with you", and the like. Why then continue the faulty Semitism "And with thy spirit?" In polite Italian the third person feminine singular (standing for Vostra Signoria) is used in addressing persons of any standing; would those who favour the literal translation of Et cum spiritu tuo also support the literal translation of Italian forms of address?

If authority be needed to support the plea for a more correct English version of the response one may cite the support of Jungmann, Bayart, Parsch, Beauduin, Dubosq, Rabotin, Cooreman, Vandeur, Chevrot, Puniet, Symons, Batiffol, who in French have abandoned "Et avec ton esprit"; and in English, Fortescue, Martindale, Cramp, Clark, Graf, who among writers on the Mass have departed from "And with thy spirit".

Needless to say in the course of centuries various mystical meanings have been suggested for the celebrant's "spirit", from St John Chrysostom in the fourth century, Remi d'Auxerre in the ninth, St Peter Damian in the eleventh, down to Parsch and Lebbe in our own day. As one might expect, when fancy roams free in the great field of mystical meanings, each of these authors has found a different mystical significance for the use of "spirit".

The one argument that is used for the retention of "And with thy spirit" is that it is consecrated by centuries of use. To such an argument Mgr Knox well replied in On Englishing the Bible (p. 8): "It is, I submit, a grave error to stick to a form of words, in itself unnatural English, merely because a thousand repetitions have familiarized the public ear with the sound of it."

"And with you" is clear, simple English and accurately conveys the meaning of "Et cum spiritu tuo". Some think it abrupt. That is a matter of opinion. Those who find it so can add "too" or some such word; or can even venture into a gloss, as Mgr Knox does, when he translates in his Holy Week Book, "And with you, his minister."

# NOTES ON RECENT WORK POLITICS AND ECONOMICS

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IN modern times the power of the Trade Unions has increased Lenormously, and this has given point to the misgivings that have been expressed from time to time (and not only by critics of the Unions) that all is not well in their internal structure and organization. Now an American Fulbright scholar has made a study of the Transport and General Workers' Union, with its one and a half million members the biggest Union in the world, which goes a long way to substantiate these misgivings. The title is perhaps a little too pretentious, and the sub-title-A Study of Apathy and the Democratic Process in the Transport and General Workers' Union-is a more accurate description. Dr Goldstein assembled his material in three ways: (i) by studying the statistics available in the Union headquarters; (ii) by studying a number of essays submitted by members of the Union in a contest; (iii) by joining a typical branch of the Union as a paying member. The conclusions at which he arrives are sufficiently discouraging, for whereas he admits that "the T.G.W.U. has many great achievements to its credit and has trained many leaders who have contributed their services to the community in an effort to improve the general welfare", and although the constitution of the Union is sufficiently democratic, the fact remains that "the T.G.W.U. is an oligarchy at every level of its structure, failing to elicit the active participation of its members".

Of the number of conclusions at which Dr Goldstein arrives, one of the most important is the connexion between the turn-over of membership—one in three of the members lapses and is replaced each year—and the comparative failure of the Union as a democratic organization. Because of this large turnover, there is a lack of rank and file participation in the work of the Union, the number of those who are eligible for office is considerably reduced and there is very little interest in the elec-

<sup>&</sup>lt;sup>1</sup> The Government of British Trade Unions. By Joseph Goldstein. (George Allen & Unwin. 25s.)

tions. This means that though on paper the Union seems to provide all that is necessary for democracy in practice, in effect the individual member has been lost sight of. "In becoming an efficient service organization the T.G.W.U. has lost sight of one of its major objectives. . . . The individual member has not been taken into consideration; he has not been kept informed through a free and adequate exchange of information; he has not been consulted. Consequently he has failed to achieve as an individual in his own Trade Union community the status and respect which Unions have sought for the worker in the community at large." Dr Goldstein gives too an illuminating example of how elections in a branch were rigged by a small Communist group (five out of a paid up membership of a thousand) who in effect controlled the branch. This is what a determined minority can do with an apathetic majority.

Now the knowledge of these facts is not new, either to those interested in Union matters or to the harassed officials of the T.G.W.U. Where Dr Goldstein fails is in making any viable suggestions for curing the apathy. The study lacks depth, chiefly because the author's approach is almost wholly institutional. Lack of participation is commonly found in modern industrial society, and yet as Dr Goldstein admits "in general, the apathetic rank and file member is an alert and inquisitive person". This is the fundamental difficulty and it will not be solved either by symptom-therapy, i.e. tinkering with the size of branches or reducing the qualifications required for election as an officer, or by exhortation to the Union officials. The trouble is not principally institutional but personal. In other words the problem is one of responsibility, and can only be solved by a growth of a sense of responsibility in the rank and file member. As the Bishops of Australia pointed out in their 1950 Social Justice Statement, no man may trade his conscience to any political party or to any secular organization.

Dr Goldstein's study is useful because it asks some of the right questions, but it raises a much bigger question: the value of such studies in the solution of these questions. The officials of the Union already have the burden of these problems, and now have the added burden of a social scientist. One would suggest that the best form of therapy is not an elaborate, and inevitably

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unbalanced, diagnosis followed by a collection of exhortations. Rather should the social scientist settle down and work from within the situation, and if he must try his hand at solution then

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it must be done slowly and laboriously from within.

In quite another vein is a remarkable study of the Thomist idea of the State. The author has written a fascinating book which is distinguished by a graceful style and by its originality.1 Its principal theme is the tension between free personality and group membership and is studied in the State which, for the author, is necessary because "men live on the marches between two worlds, therefore specifically human groups share in the conditions both of a material mass and a spiritual society". The State—in the order of values—is the halfway house between the warm human mass, or community, on the one hand, and the condition of friendship, or society, on the other. The material cause of the politically organized community is the physical mass or natural community, and the final cause is open friendship, of which the perfect type is friendship with God. He traces this doctrine with all its ramifications through the writings of St Thomas, showing how it was the basis of his political thought, founded on the idea of man as a compositum of body and soul, one thing. "If we would be faithful to Thomist thought . . . we shall refuse to separate (man's) social life into two separate blocs, one for bodies, the other for souls. There is but one human combination, but one single way of human life, progressively manifested at the different levels of material community, political community, and spiritual society." The treatment is convincing, the more so as Father Gilby sets the teaching of St Thomas against the intellectual background of his time, showing how he stood in relation to the development of the jurists, adapting Aristotle and opposing the Augustinian line of tradition. He shows how for St Thomas the City of Man should open into the City of God, not be opposed to it in the post-Augustinian sense.

Father Gilby rightly points out that St Thomas did not write as a political scientist but as a social theologian, though he did not regard political science as a Cinderella to morals and

<sup>&</sup>lt;sup>1</sup> Between Community and Society. A Philosophy and Theology of the State. By Thomas Gilby. Pp. xiv, 344. (Longmans. 25s.)

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theology. Still less was he an oracle, with a formula for every query: his answers are to be found by a "leisurely circulation through his voluminous works". Between Community and Society does just that, taking the reader on a conducted tour led by a most competent guide. Its originality makes it a contribution to the theory of the State worthy to rank with the work of the best of modern European writers. To do justice to it, it should be read with the works of St Thomas at hand, but even without them it succeeds in giving the attentive reader the standpoint of St Thomas, freed from accidents of time and place, so that he can appreciate the underlying human necessities that must be respected if men in society are to be neither strangers nor prisoners.

There are loose ends, and lines of thought that are not followed up, but they are urbane invitations to further reflection rather than faults of construction. The only criticism at this level which might be made are that the second part of the book which deals with the "physical huddle" is not clearly mapped out, and the section on the source of political sovereignty is not sufficiently developed. Father Gilby says that "the origins of legal or political sovereignty are contained somehow within the whole community as bent on a common purpose or common good", but does not elaborate this sufficiently. This may be because the discussion of the common good in an earlier passage has been somewhat cursory.

The style is allusive, full of quotable and pithy judgements, and ornamented with apt and enlightening illustrations from history, both ancient and modern, but Father Gilby should not use the word "Kaffir" which always has a derogatory sense like "wop" or "dago".

The distinctive contribution of Catholic political theory, as it emerges clearly from *Between Community and Society* is the concept of the double authority of Church and State, both of them sub Deo et lege, but with the Church as the senior partner. Within the Catholic tradition there have been many divergences, and history is full of conflicts between the two powers. In modern times this conflict has caused the rise and growth of Christian Democratic parties in a number of European countries, and a most useful study has been published, under the aegis of the

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Committee on International Relations of the University of Notre Dame, on Christian Democracy in France and Italy. Signor Einaudi makes it clear in the first chapter that "the necessary prerequisite of Christian Democracy as a positive organized political movement is the existence of a conflict between Church and State or between the religious and political spheres. . . . The development of Christian Democracy in Italy and in France stems from the common historical root of the clash between the temporal and the spiritual world, brought about chiefly by the century of Enlightenment and by the French Revolution." This development could not and did not come easily and quickly in Italy because of the Non expedit of 1867 which in 1895 was turned by Leo XIII into a compulsory prohibition against Catholics taking part in political life. So that in effect, despite the pioneer and too idealistic work of Toniolo, no positive progress could be made until the ban was lifted in 1919, and Don Luigi Sturzo launched the Popular Party. It is important to note that from the beginning Don Sturzo wished it to be a party independent of the Church—in a political sense—which refused to take religion as its flag. In March 1919 he said, "The Popular Party is born as a non-Catholic Party, an aconfessional Party, as a strongly democratic Party inspired by Christian idealism but which does not take religion as an element of political differentiation." This bold bid failed, and Fascism was the result. It might have succeeded, but only at the price of a coalition with the Socialists. Both Sturzo and de Gasperi, his successor, were willing to attempt this but their efforts were foiled by the reluctance of the Socialists, the influence of the old conservative and liberal leaders and the open intervention of the Church against them. Hence the real story of Christian Democracy in Italy does not begin until after the end of the Second World War. The rise of Christian Democracy in France suffered a similar setback fourteen years earlier when Popel Pius X condemned Marc Sangnier's Sillon. M. Goguel show how these ideas, revived by Gilbert Dru in 1943, were to influence the founders of M.R.P. after the liberation of Paris.

Both writers give an objective account of the progress of the

<sup>&</sup>lt;sup>1</sup> M. Einaudi and F. Goguel. Christian Democracy in Italy and France. (University of Notre Dame, Press. \$4.)

two parties up to 1951, showing what they hoped to achieve and how far they have fallen short of it. The Christian Democrats in Italy have been more free to put their programme into action, although both parties had a large hand in writing the new Constitutions of their countries. Both tried and failed to have a Second Chamber which would be made up of interests and vocations. Both have been hampered in their economic plans by the lack of precision in their theories and the necessity of placating a right wing in the party. While M. Goguel pays a great deal of attention to demographic trends, illustrated by valuable maps, Signor Einaudi is concerned with the dilemma presented by the civic committees of Catholic Action under the strong leadership of Dr Gedda. "Gedda's position contains this dilemma for the Christian Democratic Party: either the party accepts the programme of 'authoritative democracy' sponsored by the civic committees of Catholic Action, or it faces the organization of an outright 'Catholic' party that will carry out that programme." In a certain sense the Church-State conflict has now been transferred to the interior of the party itself. Both studies form a useful complement to the work of Father Gilby, showing how Christian political theory in practice adapts itself to the problems of today in the two Western European countries which have the largest groups of Communist voters and sympathizers.

Both in France and Italy it is clear that the struggle, however masked, is fundamentally between Christianity and Communism, with Socialism in decline. In the Catholic lineage there is a double thread: Christian Democracy, represented by such men as Lamennais, Lacordaire and Marc Sangnier, and social Catholicism, represented by Montalembert, Albert de Mun and Huber. The Christian Democrats, in France at least, explicitly acknowledge their debt to Lamennais. Thus it is interesting to find a most sympathetic chapter devoted to him in Professor Cole's latest work. This is the first volume of a series dedicated to Socialist thought, but the reader is grateful that Professor Cole has not interpreted his limits too strictly. The development of political thought cannot be considered in a vacuum, and sufficient (though not always quite enough) background of the

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<sup>&</sup>lt;sup>1</sup> Socialist Thought: The Forerunners 1789-1850. By G. D. H. Cole. (Macmillan. 25s.)

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actual movements is sketched in. The barricades were never far from the minds of Continental Socialists, while from Peterloo to Tonypandy the English Socialist too has known the meaning of violence. Nor is the label "Socialist" too restricted, because "there are writers who, though they are in no ordinary sense Socialists, and may indeed have declared themselves hostile to Socialism, nevertheless are so tangled up in the same web as their Socialist contemporaries that to omit reference to them becomes, if not impossible, at any rate misleading". Such, says Professor Cole, were Belloc and Chesterton, whom he erroneously calls "Distributivists" instead of "Distributists". On this principle generous space is given to Lamennais among the fifty-two writers dealt with in this first volume, and room is also found for the anarchist Godwin and the nationalist Mazzini, while we are promised Bakunin and, among Christian social thinkers, Bishop von Ketteler in the next volume.

In this whole period, which runs from Babeuf's conspiracy to the dissolution of the Communist League, most of the outstanding names are French, with only Owen in England and Fichte in Germany providing any challenge to the eminence of Saint-Simon, the first to realize the future importance of the industrial worker, "la classe la plus nombreuse et la plus pauvre", Fourier, Louis Blanc or Proudhon. This is understandable, because the ferment of ideas in France which had begun with the Encyclopedists carried over into the nineteenth century, and was not to die until the decline into the Second Empire. By the time this had happened, the growth of industrialization in Germany had brought into being the new revolutionary socialists, far removed from the revolutionary democrats who had hoped for change through voluntary co-operation, and who were dismissed contemptuously by Marx and Engels as Utopians. By the end of this volume we are already moving into the new phase heralded by the Communist Manifesto, and Professor Cole has ceased to be a mere chronicler of ideas. His analysis of Marxism is accompanied by a critical evaluation which is so basic and searching that one awaits its continuation and conclusion in the next volume with eager interest.

In view of the Socialists' desire for the State to move into

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the economic field, it is interesting to note the conclusion of a recent work of economic history that "the change which took place between about 1875 and 1950 in the relation between governments and economic life was probably the most fundamental of all changes in social organization in the period". The author, Mr William Ashworth, Lecturer in Economic History at the London School of Economics, has courageously set himself two novel tasks: first, to go against certain current fashions in writing economic history, i.e. he has refused to write his history around an economic theory of business cycles, and secondly he has attempted an integration of economic with other factors. For, as he rightly contends, "the course of economic change is by no means solely dependent on economic activity and on decisions taken for economic reasons, and this is particularly so in the twentieth century, when the will and the effective means to impose outside control on economic behaviour have come together with a strength unknown before". Within the limits imposed by the immensity of the subject Mr Ashworth has scored a notable success. It is all the more notable because, strangely enough, it is the first such survey in handy compass to cover the hundred years following the great increases of industrial productivity in the Western world. There are standard works on individual countries, even on Europe, like the great contributions of Clapham and Heaton, and works on the growth of international trade, but here all is integrated into the story of the growth of a world economy which, in effect, did not begin until the second half of the nineteenth century.

The book is divided into three parts. In the first part Mr Ashworth shows how the growth of technology made for the expansion of specialized economic activity which in its turn meant a national specialization of economic function, and so new links of international dependence were formed. The second part deals with the main changes in the organization and regulation of economic activity, with a particularly valuable chapter on Business Management and Organization. The third part covers the emergence of an international economy before 1914 and its functioning from then up to 1950. No one would quarrel

<sup>&</sup>lt;sup>1</sup> A Short History of the International Economy 1850-1950. By William Ashworth. (Longmans. 18s.)

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with the author's claim that "the subject is of commanding importance, by reason of its great formative influence on the conditions of living in almost every part of the world, and an acquaintance with it is an essential part of any realistic attempt to understand international relations". By this competent and concise work, which although designed for the second-year University student is within the scope of the general reader, Mr Ashworth has made such acquaintance

possible.

Also to be welcomed in the field of international affairs is an elegantly produced and abundantly annotated translation of the revised version of the Code of International Ethics, compiled by the Malines Union, with several appendices, quotations from Pope Pius XII's statements on international morality, the Charter of the United Nations, and the Declaration of Human Rights published by the National Catholic Welfare Conference of America in 1947. Mr Eppstein, who was a member of the committee which compiled the Code, writes a valuable introduction in which he relates the moral standards of the Code to the present state of world society. The Code was originally published in 1937 as a companion work to the Malines' Code of Social Principles, and has been revised, the revised French version being published in 1949. One would have wished that somewhere in the book a list had been given of members of the Malines Union who were responsible for this revision, for this would surely have added to its weight. It is perhaps interesting to note the divergence of opinion on the question of a just war between the Code and a recent authoritative writer. The Code says (§138) that "Reason justifies a defensive war by which a State endeavours to repel an unjust aggression, an offensive war by which it seeks the restitution of an essential right . . ." On the other hand Mgr (now Cardinal) Ottaviani would seem to rule out any except a war to repel aggression. For he writes, "Nevertheless, even if all this [namely, the traditional doctrine of the 'just War', previously expounded can be accepted, as a speculative, theoretical discussion—especially if you consider that these principles refer to wars which are actually wars be-

<sup>&</sup>lt;sup>1</sup> Code of International Ethics. Translated and edited with a commentary by John Eppstein. (Newman Press. \$4.)

tween soldiers who fight voluntarily, and not the atrocious massacres of our times, with their total ruin of the warring nationswe must say today that, in practice, this doctrine is no longer applicable to the actions of modern nations, unless we wish to be unjust both to the citizens of warring nations, and to all mankind. In other words, if it is not a question of defensive war (and that under fixed conditions) through which a State seeks to defend itself against the actual unjustified military aggression of another State, there is no longer today any possibility of a just war which permits a State to uphold its rights by proceeding with aggression."1

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Mr Page Arnot, with his second volume of the history of the Miners' Federation of Great Britain, brings the story down to the aftermath of the great lock-out of 1926.2 The history of the industry has always been a turbulent one, with the dice loaded against the miners, and Mr Page Arnot, using the records of the Federation, makes the most of a story which is shot through with heroism, tenacity and endurance. He writes as a Marxist, which means that the villain of his story is Frank Hodges and his hero is A. J. Cook, that strange figure who had begun his public life as a local preacher in the Rhondda Valley, spent two years at the Central Labour College and became Secretary of the Federation at the age of thirty-nine.

Government was involved in the crises which arose in the fifteen years from 1912 to 1927, and neither Lloyd George nor Baldwin emerge from the story of their interventions with their reputations enhanced. The former was surely guilty of duplicity in refusing to implement the findings of the Sankey Commission in 1919 in favour of nationalization, although by his refusal he only made nationalization ultimately more inevitable, while the latter's actions at the time of the General Strike showed more concern for particular goods than for the common good. That the miners now have a square deal is due to the tenacity of their leaders and the ability to suffer of the miners themselves. It is here set forth for future generations to know what manner of men they were. The last word can be left with Lord Templewood. As Sir Samuel Hoare he had a generation's experience

Jus Publicum Ecclesiae. (Ed. IIIa, 1947.) §86.
 The Miners. Tears of Struggle. By R. Page Arnot. (Allen & Unwin. 35s.)

of men and affairs, and at the end of it he was able to say that he had learned that there were "three institutions most difficult to defeat: the British Treasury, the Miners' Federation and the Vatican".

JOHN FITZSIMONS

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#### QUESTIONS AND ANSWERS

#### OBLIGATION OF ATTENDING EVENING MASS

When permission is obtained for an evening Mass on holy days of obligation are the faithful, who formerly were excused attendance in the morning owing to their work, bound to attend in the evening, assuming this can be done without grave inconvenience? (X.)

#### REPLY

Canon 69: Nemo cogitur uti privilegio in sui dumtaxat favorem concesso, nisi alio ex capite exsurgat obligatio.

This query raises one of the many doubts which have emerged since the promulgation of the Constitution *Christus Dominus*, and we may expect an official solution in due course. Subject to this, and to any directions given by local Ordinaries, the following points offer a solution which is as nearly correct as we can ascertain.

i. The faithful attending the evening Mass satisfy the obligation even though they could easily attend in the morning. The modern practice of celebrating in the evening, which began about twenty-five years ago with indults rarely granted and in exceptional circumstances, spread considerably during the war, and was continued after the armistice. Almost imperceptibly what began as an exceptional concession for certain classes has now become, with the Ordinary's consent, indistinguishable from the common law. In the early days of particular indults the question whether the obligation was fulfilled by attending an evening Mass was usually answered affirmatively, as in the

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directive given by the American military ordinariate, 30 June 1942. With all the more reason, therefore, may the same answer be given now when the practice is no longer dependent on an indult granted to particular groups. Thus a Catholic in diocese X, whose Ordinary has not sanctioned evening Mass, may elect to hear evening Mass in the neighbouring diocese Y, where it is permitted: his obligation is fulfilled even though he could without any inconvenience attend a morning celebration. The wide terms of canon 1249 justify this interpretation.

ii. Granted that the obligation is fulfilled, a further question is whether the faithful are bound to attend this evening Mass: whether, for example, the Catholic just mentioned who, let us suppose, cannot go in the morning but can without inconvenience hear Mass in the evening, is bound to do so in order to obey the precept of Mass on holy days. An answer cannot be given with the same assurance as the reply to the question in (i), but our view is that there is an obligation, at least since 16 January 1953, when the new rules came into force. They introduce modifications in the common law of canon 821 on the time of day when Mass may be celebrated, and in this respect the documents are of a similar character to Spiritus Sancti, I January 1947, which authorized parish priests to confirm: what used to be an exceptional privilege granted to few has become the common law for all. There can be no doubt whatever that a Catholic who on a holy day of obligation could hear Mass conveniently in the morning, and thereby satisfy his obligation, was bound to do so no matter what the hour and place might be. The same must be said nowadays when the law has modified the hour, subject to the Ordinary's sanction, precisely in order to make it possible for the faithful to attend.

iii. The same conclusion can be drawn even though we regard Norma VI of Christus Dominus as a privilege, wider indeed than any previous indult granted to individual groups, but still something short of a common law right, since it is for local Ordinaries to permit or not permit the practice. The commentators differ in explaining the incidence of obligation in using a privilege, but there is considerable agreement amongst them

<sup>1</sup> Bouscaren, Digest, II, p. 625.

Cf. THE CLERGY REVIEW, 1941, XXI, p. 241.

that if a privilege is of the character which removes an obstacle to the observance of a certain law one is bound to use it.<sup>1</sup>

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iv There is room, nevertheless, at the time of writing, for the view which, whilst admitting that the obligation is satisfied as explained in (i), declines to accept the solution given in (ii) because the practice is held to be a privilege, and declines also to accept the more probable interpretation given in (iii) because, granted it is a privilege, it is unreasonable to impose on privileged persons an obligation from which the unprivileged are immune.<sup>2</sup> A respectable case can be made out for the Catholic who declares himself unwilling to use the privilege of hearing Mass in the evening, unless and until the legislator unequivocally makes this an obligation. Indeed, the terms of the earlier indults required persons other than those mentioned to refrain from assisting at evening Mass.<sup>3</sup>

v. Our conclusion must be, pending an official solution, that the faithful should be urged as strongly as possible to observe the precept by attending evening Mass, but that the clergy should not pronounce this to be a strict obligation except only in individual cases where, as provided in the latter part of the canon, attendance is required for the avoidance of scandal.

#### "PER MODUM POTUS"

The occurrence of this phrase in the recent legislation about the Eucharistic fast seems to call for some definition of what constitutes liquid. Is there any official definition? (W.)

#### REPLY

S. Off., 7 September 1897; Fontes, n. 1192: Respondeatur ad mentem, ut in Abellinen, 4 Junii 1893: La mente è che

<sup>&</sup>lt;sup>1</sup> Van Hove, De Privilegiis, §212; Bouquillon, Theologia Moralis Fundamentalis,

<sup>§143;</sup> Rodrigo, De Legibus, §897.3.

Regula 61 in VIo; Génicot-Salsmans-Gortebecke, Theol. Moralis, I, §§109, 244. and commentators on canon 60.

<sup>344,</sup> and commentators on canon 69.

\*\*\* American Ecclesiastical Review, May 1950, pp. 337, 342; Collationes Brugenses, 1947, p. 143.

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quando si dice per modum potus s'intende bensì che si possa prendere brodo, caffè, od altro cibo liquido, in cui sia mescolata qualche sostanza come p.e. semmolino, pangrattato ecc., purchè l'insieme non venga a perdere la natura di cibo liquido. SSmus adprobavit.

S.C. Sacram., 24 March 1952 (private); The Jurist, 1952, XII, p. 474: Nomine potus veniunt potiones ex cafaeo, thea, lacte, iure ceterisque substantiis etiam vim nutritivam habentibus, dummodo liquidi formam praeseferant.

The notion in this context of liquid is quite distinct from that which determines its nature in the ecclesiastical fast, on Ash Wednesday for example: in the latter case the adage "potus non frangit ieiunium" assumes that the liquid contains, practically speaking, no nourishing substance such as eggs, whereas in the former case the nourishing character of the liquid is irrelevant provided only that it is liquid and not solid food. The meaning of the phrase, as explained by the canonists, may best be studied in their commentary on canon 858, §2, where the common law permits liquid nourishment to invalids, a concession which is now amply covered and extended by the Constitution Christus Dominus 6 January 1953. This constitution has made sweeping changes in the discipline of the Eucharistic fast, but the notion of per modum potus is not modified, apart from the exclusion of alcohol (which is prohibited in all indults during the last few years), and must be understood in the sense accepted everywhere before the Constitution.

The official definition usually cited is that in Fontes, n. 1192, to which we have added a bracketed phrase included in an indult granted to the Apostolic Delegate of the United States, which repeats in an abbreviated form the earlier reply of the Holy Office in 1897. Unlike the culinary distinction between solids, slops, and liquid, the canon law in this context recognizes only two kinds of nourishment, and whatever doubts arise on the margins will be in determining whether "slops" are solid or liquid. This is to be decided on the common estimation: it is liquid if one can pour it from the containing vessel, and if it is in the state of liquidity before being introduced into the mouth. Thus solids such as soup cubes may be reduced to liquid in pre-

<sup>&</sup>lt;sup>1</sup> The Clergy Review, 1940, XIX, p. 545.

paring a drink, and there is no limit to the process of strengthening a liquid with various additions provided it can still be called

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A nurse, let us suppose, needs not merely drink but a strengthening and nourishing drink, to make it morally possible to work throughout the night and receive Holy Communion before going off duty in the morning. Before the new Constitution she could obtain quite easily an indult for solid food up to four hours before communicating.1 The indult being now withdrawn she is entitled to take something in the form of liquid as often as she pleases up to one hour before communicating, and she may make it as nourishing as possible. To milk may be added beaten eggs, Bovril, Ovaltine, and all the various preparations designed for invalids. The result may be an unattractive brew but it remains a liquid in the common estimation. What she must resist, however, is the temptation to enliven this mixture with even a little drop of brandy.

#### EUCHARISTIC FAST-LATE CELEBRATION

A priest is celebrating at 8 a.m., 9 a.m., and 10 a.m. He is entitled to take a non-alcoholic drink before the last two Masses. but the time of celebration does not permit an hour's interval before Mass. May he have this drink at 7 a.m.? (D.)

#### REPLY

Christus Dominus, 6 January 1953, Norma III; THE CLERGY REVIEW, 1953, XXXVIII, p. 174. Sacerdotes qui tardioribus horis . . . celebraturi sunt, aliquid sumere possunt per modum potus, exclusis alcoholicis; a quo tamen abstineant saltem per spatium unius horae, ante quam sacris operentur.

The solution of this doubt which most of the clergy so placed have adopted, and which two commentators have printed,2 permits a drink at 7 a.m. This may be deduced from the wording

<sup>1</sup> Op. cit., 1948, XXIX, p. 280.

<sup>&</sup>lt;sup>8</sup> L'Ami du Clergé, 1953, p. 253; Collationes Brugenses, 1953, p. 171.

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of the law in Norma III, and the Instruction n. 4: the late hour of celebration justifies a drink before the Mass at 9 a.m. but the one hour rule forbids it unless the drink is taken not later than 7 a.m. A priest celebrating his first Mass at 9 a.m. may have a drink, and it is unreasonable to exclude the priest who must celebrate at 8 a.m. as well as at 9 a.m. This solution does not extend the concessions made—a process which the documents in more than one place forbid—but comes easily within the text of the law as it stands in both documents. The only possible doubt about the correctness of this solution might arise from the fact that the concession is not permitted on this title when Mass is at 8 a.m. The reply is that the concession is not claimed by reason of the Mass at 8 a.m.; it is claimed by reason of the later Masses, and no part of this law can be construed as forbidding it solely because a Mass at 8 a.m. intervenes between the drink and the Mass at 9 a.m.

#### EUCHARISTIC FAST-COMPETENCE OF CONFESSOR

What are the qualifications of the confessor whose advice is required? Is it essential that he should have confessional jurisdiction in the place where his advice is sought? Must he have some previous knowledge of his questioner? (R.)

#### REPLY

Instructio S. Off., 6 January 1953, n. 2; The Clergy Review, 1953, XXXVIII, p. 177: Condiciones, quibus quis dispensatione a lege ieiunii frui possit... prudenter a consessario perpendendae sunt... Consessarius autem suum consilium dare poterit sive in soro interno sacramentali, sive in soro interno extra-sacramentali, etiam semel pro semper, perdurantibus eiusdem infirmitatis condicionibus.

Some think that to be competent to advise a questioner the confessor must have faculties in the place where he is questioned.

The documents, however, merely describe this priest's

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function in general terms: "prudenti confessarii consilio", "condiciones prudenter a confessario perpendendae sunt". Previous knowledge of a questioner's circumstances is obviously necessary for a prudent judgement, but a decision could properly be given after being informed by a questioner who is a complete stranger; and far from the confessor being required to know the questioner's identity, he is never permitted to inquire about it if the fasting question is put in the confessional. The law, moreover, makes no distinctions concerning the place where he enjoys confessional jurisdiction, and we think the correct answer is that this is irrelevant, provided he enjoys jurisdiction somewhere: this fact suffices to establish that he has sufficient knowledge of the law to give a decision. Neither is a personal interview necessary, since the decision can be given equally well by letter.

#### EUCHARISTIC FAST-EXPECTANT MOTHERS

Is an expectant mother, for that reason alone, capable of coming within the rule permitting non-alcoholic drink one hour before receiving Holy Communion? (S.)

#### REPLY

Two points enter closely into all such questions arising out of the new rules. There is, firstly, considerable agreement amongst all the commentators that grave incommodum is to be estimated not from the point of view of the infirmity, which would be aggravated we may suppose by fasting, but precisely from its relation to receiving Holy Communion: the bodily condition is such that a person will omit communicating if a strict observance of the fasting law is required. The second consideration is that, although we are clearly forbidden to extend the concessions beyond the classes mentioned (to permit a drink, for example, to persons who later in the day have to make a long

1 Thus L'Ami du Clergé, 1953, p. 203.

<sup>\*</sup> Nouvelle Revue Théologique, 1953, p. 196; L'Ami du Clergé, 1953, p. 204, n. 4.

journey), we are not clearly bound to interpret strictly all cases within the classes mentioned in the documents.

It may happen that the expectant mother will come indubitably within one of the favoured classes: she may, owing to her condition, be suffering from some illness to which expectant mothers are liable; or she may, as mentioned in the Instruction n. 10 a, be engaged in heavy domestic work. If these circumstances are verified there is no problem to discuss.

Supposing, however, that these circumstances are not present, the question is whether an expectant mother as such comes within Norma II which provides for the infirm. Indults have been common in favour of expectant mothers for some years past, and although this is no argument for including them in the new rules, it does seem to many, with whom we agree, that the concession should be extended to them with all the conditions and reservations applying to the class described as infirmi. For the primary meaning of the word in Latin is "not strong" which applies not only to people suffering from some recognizable malady, but to others such as the very young and the aged. Now, it requires no special pleading and no casuistical devices to recognize that an expectant mother is in this condition: the world at large in fact gives her every consideration because a woman who is carrying an infant is always "weakened" even though her health is quite normal. We think, therefore, that a confessor should always counsel a drink to such whenever they ask his advice, and without seeking some additional circumstance. It is, moreover, most unlikely that the Holy See would ever declare that expectant mothers as such are to be excluded from the concessions enjoyed by so many other classes.

#### EUCHARISTIC FAST-LATE HOUR

I find some priests are telling people that they can have a cup of tea one hour before Holy Communion whenever they receive later than 9 o'clock, even though there is no sort of reason or necessity for them to communicate so late. Thus for the sake of the cup of tea some deliberately wait for the later Mass. Is this correct? (F.)

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Christus Dominus, 6 January 1953, Norma V; The CLERGY REVIEW, 1953, XXXVIII, p. 174:... qui ob grave incommodum—hoc est... ob tardiores horas, quibus tantum ad Sacram Synaxim accedere possint....

S. Off., n. 10; op. cit. p. 178 and p. 299: Causae autem gravis incommodi tres enumerantur quas extendere non licet. . . . (b) Hora tardior, qua sacra communio recipitur. Sunt enim haud pauci fideles, qui tantummodo serioribus horis possunt apud se

sacerdotem habere, qui Sacris operetur; ...

i. The situation described in the above question is covered, in principle, by the solution suggested in this REVIEW, April 1953, p. 232. In our view, owing to the obligation of consulting a confessor, the late hour as a cause justifying non-alcoholic drink one hour before communicating applies only to those who, owing to the late hour, would suffer grave inconvenience from observing the fast. The word tantum of Norma V supports this interpretation, as does also the opinion of two commentators.1 Therefore if persons can, without inconvenience, communicate at an early hour fasting (except for drinking water which no longer breaks the fast), they may not choose a late hour solely in order to benefit by the permission to have a cup of tea. But there is always a presumption that the late hour of communicating is chosen for proper reasons, and confessors need not be too inquisitive about it. For example, a person who before 16 January 1953 has been accustomed to rising very early precisely in order to communicate might have a just reason for ceasing this Spartan practice after the new rules have been promulgated, and the confessor may accept the assertion that this is so.

ii. We agree with our correspondent that many priests are taking a more liberal view, permitting non-fasting Communion indiscriminately to all after 9 a.m. For the moment, pending further official clarification, we cannot say with complete confidence that they are wrong: the Instruction 10 (b) uses the phrase "fideles qui tantummodo serioribus horis" merely as one

<sup>&</sup>lt;sup>1</sup> E.T.L., 1953, p. 92; Revue de Droit Canonique, 1953, p. 74.

example amongst many where the cause hora tardior is verified, and this is made still clearer by "etc." which appears in the official version. It is obviously most desirable that all confessors should give approximately the same advice to all penitents; and equally desirable to banish scrupulosity. But we have not yet had sufficient experience and discussion of the new rules to establish uniformity on probabilistic principles.

E. J. M.

## ROMAN DOCUMENTS

#### DIVINE PRAISES

#### SACRA CONGREGATIO RITUUM

ROMANA (A.A.S., 1953, XLV, p. 194)

Sanctissimus Dominus noster Pius Divina Providentia Papa XII precibus quamplurimis Sibi porrectis libenter deferens, statuere benigne dignatus est ut invocationibus in fine Missae et in Benedictione Ssīni Sacramenti recitandis, post verba: Benedetto il nome di Maria Vergine Madre, addatur: Benedetta la sua gloriosa Assunzione.

Datum Romae die 23 Decembris 1952.

₩ C. Card. MICARA, Ep. Velitern., Pro-Praefectus

#### VERNACULAR IN BAPTISMAL RITE

#### SACRA CONGREGATIO RITUUM

ROMANA (A.A.S., 1953, XLV, p. 195)

Quamplurimi Sacrorum Italiae Antistites Sanctissimo Domino nostro Pio Papae XII enixas preces detulerunt ut, ad intelligentiam ac pietatem populi fovendam, in administratione Sacramenti Baptismatis tam parvulorum quam adultorum quaedam formulae vernacula lingua proferri valeant. His precibus Sacrorum Rituum Con-

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Referente vero infrascripto Sacrae Rituum Congregationis Cardinali Pro Praefecto in audientia diei 9 Maii anno 1952, Sanctitas Sua interrogationes et responsiones praefatas, prouti in inferiori prostant exemplari, probavit easque adhiberi posse indulsit benigne; hac tamen conditione ut in editionibus Ritualis Romani textus latinus cum versione italica ponatur. Servatis de cetero servandis. Contrariis non obstantibus quibuscumque.

Die 2 Februarii 1953.

\* C. Card. MICARA, Ep. Velitern., Pro-Praefectus

The portions permitted in Italian for infant and adult baptism follow. They are, for infant baptism, the same as we have in Ordo Administrandi.

#### APPEAL FOR CHILDREN IN NEED

#### **EPISTULA**

alumnis scholarum catholicarum statuum foederatorum americae septentrionalis ad sollicitandam caritatem erga pueros indigentes aliarum nationum (A.A.S., 1953, XLV, p. 179).

To Our Dearly Beloved Children of the Catholic Schools in the United States of America.

Dear children of America:

Once again this year at the beginning of Lent We come to you, beloved children, for a little talk together. But this year influenza, or as you so often call it, the "flu", has found its way even into the Vatican here in Rome, and We, like so many of you, have to stay in bed for a while in order to get well and strong again. That is why the doctors say that this year We should not speak to you over the radio. But at least We wanted to send you this short letter.

You children of America have been so good and generous these past few years in giving your gifts to help your brothers and sisters in the lands across the sea! We know that our dear Lord has blessed you for this many times over, because He acts just as if you gave your gifts of clothes or food or money to Him. "Whatever you do to

one of these little ones," He said, "you do to Me." And of course nobody can ever "get ahead" of Our Lord in giving. So He certainly blesses you much more in return, for He gives you the love and kindness of your dear Mother and Father, of your brothers and sisters, of your good teachers; He gives you your grand Catholic education and, best and most wonderful of all, He gives you Himself, when He comes into your heart in Holy Communion. No, Our Lord never forgets a favour done to one of these "little ones" of His across the sea.

And this year too they need your help again. Too many of them still are hungry and cold and homeless. Too many still need medicines, and vitamins and milk. Too many, just your age, have to wear clothes that do not protect their little bodies from the wind and the rain and the cold. And now just lately, because of the terrible floods in Holland and England and Belgium, many more thousands of children have lost their homes and everything they once had. So your clothes, and coins, and canned goods, and whatever else you can give, as your teachers will explain to you, will mean so much to them.

Do not say, "But my offering is so little. What is this for so many poor children?". Remember, each one of you perhaps can give only a little. But there are many thousands of you, and when everything is collected and put together, it makes a great deal, just as the mighty ocean is made of many drops of water, though each one of them is very tiny.

So We know you will be generous, dear children, with your gifts, and still more with your prayers and sacrifices. For the most important thing of all, even more important than keeping your poor little friends warm and healthy and well-fed, is to keep them good and free from sin. So you must pray hard that their misfortune does not make them bad, or lead them in their trouble to forget our dear Lord. Perhaps you can say at least one extra Hail Mary every day during Lent that Our Lady, their Mother as well as yours, guide them and keep them safe from sin. Offer your little acts of sacrifice for them. Try to be especially good and obedient during Lent for them. Receive Our Lord often in Holy Communion, and when you have Our Lord in your heart and are praying to Him for your Mother and Father and your brothers and sisters, remind Him too of these other children of His who need His help so much.

Pray too for Us, who here in Vatican City from a Father's heart send you and all your dear ones a Father's blessing.

From the Vatican, 10th February 1953.

PIUS PP. XII

Vol. xxxviii

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#### **EPISTULA**

AD EXCMUM P. D. GILLAM VINCENTIUM GREMIGNI, EPISCOPUM NOVA-RIENSEM, OCTAVO VERTENTE SAECULO EX QUO PETRUS LOMBARDIN QUATTUOR SENTENTIARUM LIBROS IN LUCEM EDIDIT. (A.A.S., 1953, XLV, p. 93.)

#### PIUS PP. XII

Venerabilis Frater, salutem et Apostolicam Benedictionem.-Rem memoratu dignam vos celebraturos esse, cum ex tuis, tum ex istius municipii moderatoris litteris, ad Nos humaniter datis, didicimus: octavum circiter exactum saeculum, ex quo Petrus Lombardus "vir magnae scientiae et super Parisienses doctores admirabilis" (Robertus de Monte, Chronica, apud Mon. Germ. hist. ss, t. VI, p. 509/35) quattuor Sententiarum Libros in lucem edidit. Is profecto vobis gloriae ac decori est, sive in urbe ista, sive "in territorio Novariensi" (Ricobaldus Ferrariensis, Hist. Imperatorum, apud Script. Rer. Ital., t. IX, p. 124) natus est; nam saeculo XII, cum theologicae disciplinae ob singulares nonullorum opinationes per vias transgrederentur, quae in gravia discrimina eas inducere possent, ad severa ille studia Diviniarum Litterarum-in quibus peculiari luce praesertim refulgent Psalmorum ac Pauli Apostoli epistularum commentationes-ad Sanctorum Patrum atque ad Ecclesiae doctrinae se totum convertens, veritates divinitus traditas novo lumine collustravit, easque diligenter elucubrando ad quamdam summam redegit, quae sui ingenii monumentum exstat omnibus utilissimum. Ac non modo sacrarum disciplinarum splendore enituit, sed christianae etiam virtutis luminibus, ita quidem ut, Episcopali dignitate auctus, ad illustrem Parisiorum dioecesim moderandam destinatus fuerit. Peculiari autem modo animi demissione christianaque humilitate—etsi in omnium aestimatione erat-praestabat; quamobrem, cum tanti momenti tantaeque gravitatis opus, hoc est Sententiarum Libros quattuor, inchoavit, hisce verbis proaemiatus est, quae Dantes Aligherius in suo poëmate designat (Par., X, 106-108): "Cupientes aliquid de penuria ac tenuitate nostra cum paupercula in gazophylacium Domini mittere (Cf. Luc., XXI, 2; Marc., XII, 42-43), ardua scandere, opus ultra vires nostras agere praesumpsimus. . . . Delectat nos veritas pollicentis, sed terret immensitas laboris; desiderium hortatur proficiendi, sed dehortatur infirmitas deficiendi, quam vincit zelus domus Dei" (Prolog. Lib.

Sententiarum, sec. edit., ad Claras Aquas prope Florentiam, ex Typ. Coll. S. Bonav.).

Ac parce prudenterque philosophando, contra eos peculiari modo se scribere fatetur, quos "elatiores ac garrulos ratiocinatores" appellat; qui quidem "non rationi voluntatem subiciunt, nec doctrinae studium impendunt, sed his, quae somniarunt, sapientiae verba coaptare nituntur, non veri, sed placiti rationem sectantes ... ad fabulas convertentes auditum" (Ibidem).

Haud miramur igitur si hoc opus, difficultatibus non paucis facile superatis, quae a nonnullis, vixdum editum fuit, eidem obiciebantur in publicis Athenaeis magno cum laudis praeconio ii fere omnes interpretati sunt, qui, ut Albertus Magnus ut Bonaventura, ut Thomas Aquinas, sacrae tradendae doctrinae fuere principes. Petrus enim Lombardus multum profecto contulit cum ad solida christianae veritatis proponenda illustrandaque fundamenta, quibus eadem innitatur oportet, tum ad illorum philosophorum sententiarum cursui, qui per pronum errorum iter prolabantur, firma opponenda repagula.

Quapropter, dum hodie quoque id, quod christianae doctrinae, culturae, humanitatisque veluti sacrum patrimonium est a majoribus traditum, a quibusdam vel oblitteratur, vel in omne genus insidias adducitur, dignum omnino est summeque opportunum has glorias non modo mente repetere, sed publice etiam recolere in

suaque luce collocare, ut omnibus exemplo sint.

Initum igitur a vobis consilium summopere dilaudamus; iisque omnibus, qui ad rem conferent, vel saecularibus hisce celebrationibus intererunt, imprimisque tibi, Venerabilis Frater, istiusque municipii moderatori, paternae benevolentiae Nostrae testem ac caelestium munerum auspicem, Apostolicam Benedictionem libentissime in Domino impertimus.

Datum Romae, apud S. Petrum, die xv mensis Decembris, anno

MCMLII, Pontificatus Nostis quarto decimo.

PIUS PP. XII

AVOVA-ARDU 1953,

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#### THE CLERGY REVIEW

#### BOOK REVIEWS

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Akbar's Religious Thought Reflected in Mogul Painting. By Emmy Wellesz. Pp. 47; 40 illustrations. (George Allen and Unwin Ltd. 12s. 6d.)

DIVIDED into two parts, this book deals first with the life of Akbar, third emperor of India, and then with his great influence upon the development of Mogul Painting.

Akbar, coming to the throne in 1556, at the age of fourteen, held sway over his empire for roughly the same period as Queen Elizabeth in England, for he died in 1605. But his youth was more turbulent than hers, for when his father was driven out of Persia, there were not enough horses to take Akbar, who therefore was left to the tender mercy of a rebellious uncle. He was even exposed upon a city wall which his father was bombarding, in order to compel a ceasefire. This tough early training and his spirited nature led to intense physical development, while he consistently refused to learn or read or write. His biographer notes that an astrologically propitious time was chosen for his first lesson, "but when the master-moment arrived, that scholar of God's school had attired himself for sport and disappeared". He adds later a corollary which might not find acceptance today: "For him who is God's pupil what occasion is there for teaching by creatures or for application to lessons?"

As a "superior invader", Akbar ruled India by oppression until latter days, when he declared "Formerly I persecuted men in conformity with my faith and deemed it Islam. As I grew in knowledge, I was overwhelmed with shame." Oddly enough, his religious spirit increased as his fortunes and empire expanded. He desired knowledge of all religions, his biggest single reform being the freedom from restraint upon non-Muslims. For the first time, Hindus were allowed high positions. Yet he was a strange mixture. He exulted and excelled in war. It was only in 1578, when he experienced some form of religious conversion, that he dropped much of his love of hunting and fighting. This same year, he assumed spiritual as well as temporal leadership of the State, and then was introduced to Christianity. Portuguese Jesuit missionaries from Goa had been asked for, and a mission was established. Great as was his interest, however, Akbar preferred to have "a little of each", to the disgust of the Jesuits, who closed the mission. Two more were established, nevertheless, during his reign, but he felt unable to grasp the Trinity or the Incarnation, and eventually founded his own religion, with himself as head, based on what he called "Divine Faith", not of course in the Catholic sense. The Jesuits tried in vain to penetrate to his

deathbed. His close followers reminded him continually of the Prophet, but he died trying to pronounce the name of God.

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From boyhood Akbar loved painting. He showed this later in his concern for what was being done at his court. His deep insight is well summed up in his own words: "There are many who hate painting; but such men I dislike. It appears to me as if a painter has quite peculiar means of recognizing God." Painting was chiefly for book-illustration, but portraiture began to be encouraged. He delighted in a gift of Plantin's Bible from the Jesuits, and in a copy of the Virgin attributed to St Luke which is kept in Rome. This latter attracted great crowds. Akbar always liked realism, so that this particularly appealed to him in Christian art. To him, therefore, must be attributed the sudden and extraordinary improvement in style and subject matter which flooded into Mogul painting at this period.

Edward Leen, C.S.Sp. By Michael O'Carroll, C.S.Sp. Pp. 256. Illustrated. (Laetare Press. 15s.)

FATHER O'CARROLL presents us here with the life of Father Edward Leen; he has been able to reconstruct it from his personal knowledge over a period of twenty years, as well as from the reminiscences of his many friends, and from all available unpublished matter connected with him. The result is an interesting account of the growth of a vigorous, sometimes almost intolerant, idealistic young man and priest into a deeply spiritual and learned writer and director.

An early influence that came into his life was that of Joseph Shanahan, later bishop, whose own fiery energy and devotion to the spreading of the Gospel made him something of an apostle in Southern Nigeria. Edward Leen was already trying to penetrate to the further world of the spiritual life, but when he put his desires to his director he writes: "I wanted him to teach me how to reach out; how to enter the world which I knew was there. He did not help; he said life would show me." This problem he continued to seek out by his own study and prayer, but he felt throughout the period of his training that he had not yet grasped it fully. Of one thing he was quite certain, he would remain a student all his life.

Despite this attitude, he volunteered for the missions, and left Ireland in the height of the troubles in November 1920. In Africa his opinion of the people proved "conclusively Tertullian's dictum that the soul, the unsophisticated soul, is naturally Christian". His experience tended to build up in his mind the ideal of the Christian school, but this he had to put into practice in Ireland, for he was recalled after two years to go to Blackrock College. With education

largely in the hands of priests and religious, he was puzzled that so many Irish writers of intelligence were anti-Catholic. He traced this to a false philosophy abroad in the schools . . . the splitting of religion from the rest of human conduct. He set out to integrate the two, and later wrote on education.

About his first real appearance in print brought Father Leen into trouble with the Hierarchy over the theology of the Mass. This affected him for many years, as he was made to retract, and felt the blow deeply. Nevertheless he soon became President of the college. His great theme during these terms was "Be a man". Meanwhile, in association with Bishop Shanahan he was assisting in the foundation of the Missionary Sisters of the Holy Rosary. Extracts from his conferences to the novices and sister are fresh and practical, as well as

full of strong theology.

His writing life began fully when he went in 1930 to be professor of Psychology and Ethics at the Senior Scholasticate. So did his suffering, for he became a prey to arthritis. While he suffered, he became more spiritual, as is reflected in his work. His retreats to religious sisters were well known, and it was with joy that he acknowledged his debt to Dom Marmion; and at a later date he drew much of his spiritual doctrine from the writing of the Venerable Libermann, all too little known to the ordinary reader. From the lectures and conferences, he continued in writing, and it is from these valuable sources that the future will most clearly learn the nature of the man at whose life we are looking. That is possibly why many think his book Why the Cross? is his best work; to quote his own words: "The Cross is a veritable theory of life" . . . . "The Cross is the only solution of the problems of life."

This biography of Father Leen goes out of its way to be sincere, objective, unbiassed. For there will always be those who are ready to attack or to defend. By his nature, Father Leen was apt to cause some uneasiness. He was blunt and outspoken, an idealist, so utterly convinced himself, that he went further than others were prepared to go. His story written here will give a better understanding of the man, against the background of modern Ireland, with the perspective of time presenting a clearer, wider, more balanced summing up.

Father O'Carrell has done his job fairly, and well.

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What is the Index? By Redmond A. Burke, C.S.V., Ph.D. Pp. 129. (Bruce, Milwaukee. \$2.75.)

This useful modern commentary on the whole question of censorship of books will not entirely supersede Hurley's Commentary on the SO

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Present Index Legislation, a pre-Code study which gives a fuller account of the matter than Dr Burke has found possible within the limits of his own book. The subject, especially on the margins, is extremely wide and there exist dissertations, also in English, as Dr Sonntag's thesis on canons 1387-1391, which deal more fully with many details. Within the limits set, however, Dr Burke's elucidation is adequate for most purposes and the author offers many solutions of difficulties which are not obtainable elsewhere. A "book", he suggests, must be of about 250 pages, but he includes, on the other hand, the Clementine Instruction amongst liturgical "books" in relation to other laws. His researches have led to the formulation of certain conclusions, all of which are interesting: there is a trend, for example, since 1900 to reduce to a minimum the number of formally condemned books, and only 255 have been listed in the first half of the present century. Throughout the work, as one would expect, the author is at pains to show that the whole censorship system is reasonable and necessary.

National Catholic Almanac, 1952. Compiled by the Franciscans of Holy Name College, Washington. Pp. 816. (St Anthony's Guild, Paterson, New Jersey. \$2.)

Though largely concerned with American interests the Almanac is so well constructed, and the compilation has so wide a scope, that we can strongly recommend it to English readers in need of a handy book of reference about everything of importance to Catholics, ranging from statistics to a list of alleged apparitions of our Lady, and including such useful statements as that by Fr O'Connell on the Occumenical Movement or by the N.C.W.C. on Rotary Membership. English writers who feel, for various reasons, that they would like to earn dollars, will find in the Catholic Writers' Mart a complete list of American Catholic periodicals, indicating the type of literature sought by the editors, with their addresses and other relevant information.

Great Catholic Mothers of Yesterday and Today. By Doris Burton. Pp. 132. (Paternoster Publications. 8s. 6d.)

One often hears married people express some surprise that there are, relatively speaking, few canonized saints amongst the married. With all the more reason should the memory of those who are canonized be preserved. Miss Burton's book includes such, but the net has been cast wide enough to include other holy women, mothers of saints, who are not canonized indeed but are worthy of remembrance. Miss Burton is not unduly discouraged by the lack of

material concerning the character of some of these mothers. Whilst recording what is known the picture has been filled out, as in the case of the mother of St Alphonsus, by reflections on what she must have felt on certain occasions, or what would have been her reactions had she been able to look into the future. In no case do these suppositions go beyond what St Alphonsus himself might have called "probable". The narration is simple and direct and will give pleasure to many pious mothers who read the book.

Moral and Pastoral Theology. A Summary. By Henry Davis, S.J. Pp. 486. (Sheed & Ward. 30s.)

PRÜMMER, Tanquerey, Arregui and many others have all compressed their treatises on moral theology from three or four volumes into one. Their purpose is not to provide something easier for younger students to read, nor to meet the needs of those who are not professional theologians, but to offer something to those priests who have finished their course of theology and who desire to refresh their memory and complete their understanding of the subject. The fourvolume Moral and Pastoral Theology, which is extremely well known and appreciated by English-speaking priests all over the world, now appears in one volume with the same purpose in view. The subject is so frequently being modified or clarified by decisions and instructions of the Holy See that the one volume issue is very likely the best method of keeping a manual up to date. No one willingly discards a four-volume manual, which has been studied and annotated, in favour of a new edition which probably differs from its predecessors solely in the inclusion of recent decrees. There is also the expense to be considered. We may find, perhaps, that all the future editions of Fr Davis's work will be in this one volume format.

The book is constructed on the main lines of the large edition, but with references and footnotes almost eliminated, and with some Latin portions and the Code Index omitted. It has been possible to include not only papal directions, such as that on artificial fecundation, which were promulgated too late for the last large edition, but also many other more recent Roman decrees such as that which makes the censure attached to trading incurrable latae sententiae. We are given, moreover, much additional information which appears not to have been included in the larger edition, as for example the useful chapter on nullity suits in canon law. The discussion of medical ethics, which is a special feature in the contributions of Fr Davis to our knowledge of moral theology, remains prominently in this new edition.

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Unhappily we had recently to lament the death of the learned author. The late Fr Davis mentions in his preface his indebtedness to Fr John Diamond, S.J., who, it may be assumed, has succeeded to his chair of moral theology at Heythrop. May we be permitted to hope that Fr Diamond may long continue to wear the distinguished mantle which has fallen upon him?

Of the Imitation of Christ. By Thomas A Kempis. Translated by Abbot Justin McCann. Pp. 262. (Burns Oates & Washbourne. From 6s. to 25s. according to binding.)

This new version of a book which, after the New Testament, is more venerated than any other spiritual writing, is based on the best Latin text available, the author's own autograph preserved among the manuscripts of the Royal Library of Brussels, which is therefore the definitive text of the Imitation. The translation has preserved to a large extent the rendering most of us are accustomed to, but archaisms have been removed, and the language and construction vastly improved. To take a portion well known to priests as an example: "Blessed is he who offereth himself up as a holocaust to the Lord as often as he celebrateth or communicateth. Be neither too slow nor too quick in celebrating; but observe the good common medium of those with whom thou livest." This becomes in Abbot Justin's version: "Blessed is the man, who as often as he celebrates or communicates, offers himself up as a holocaust to the Lord. When you celebrate Mass, be neither too slow nor too quick; but observe the good common practice of those with whom you live". The improvement is manifest and long overdue in a work of such popularity.

We are given, in addition, a preface containing a life of the author and information about the origins of the book; a good index which we do not recall seeing in other editions; and, most useful of all, footnotes giving references to the Scriptures, to the Fathers, to liturgical extracts and to the classical texts occasionally quoted.

It is likely to become the standard text of all English versions, and its convenient format (six by three inches), excellent print and durable binding will add to its popularity. We understand that the popular Penguin series now contains an *Imitation* priced, unbound, at two shillings and sixpence. We have not examined it but we are informed that it has no *Imprimatur* which is the only guarantee a Catholic possesses that a translation is a faithful rendering of the original; and a work of this kind, particularly Book IV on the Holy Eucharist, eminently needs such assurance. Considering that the abbot's edition is bound the difference in price is negligible, and

financial considerations will not, therefore, be a sufficient reason for preferring a version which is not fully authorized.

The Paschal Mystery. By Louis Bouyer, Orat. Eng. tr. by Sister M. Benoit. Pp. 347. (Allen & Unwin. 18s.)

Les Solennit's Pascales. Par Dom Jean Gaillard, O.S.B. Pp. 96. (Equipes Enseignantes. 180 francs.)

FATHER BOUYER'S work explaining the liturgy of Holy Week is very largely (about one fourth of the whole) concerned with the Paschal Vigil, which is that of the Roman missal not the new night office. The latter would have offered still more abundant material for the author's reflexions. As it stands, however, it is a welcome addition to liturgical literature in English, scholarly and accurate in detail though not meant as a work of scholarship, theologically sound, and above all a spiritual tonic for the growing number of the faithful who love to follow and understand the public offices of the Church. Even those who have followed the rites each year from childhood to old

age will find new inspiration in these pages.

Father Gaillard makes frequent use of the above-mentioned book and he is fortunate in being able to comment on the new rite introduced in 1951, which offers several striking features, such as the renewal of baptismal promises, which well serve the author's purpose of helping the faithful to assist at the Paschal rites with intelligence and spiritual profit. It is printed rather curiously in green ink and with a variety of types which many will not find helpful, but if these small obstacles are surmounted the book is exactly the thing, both in size and price, which everyone would like to have as a companion to the missal and to the new office of the Paschal vigil. No doubt an edition will be issued in due course incorporating the further developments of the 1952 rite, in which case an English translation would be popular in this country; we are assured that the 1952 rite will remain unchanged for at least three years.

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Priestly Beatitudes. By Rev. Max Kassiepe, O.M.I. Pp. v + 393. (B. Herder, 33 Queen Square, London, W.C.1. \$5.00.)

In his eightieth year, from the fullness of experience, Father Kassiepe produced this eminently priestly work, the fruit of a lifetime's labour which included the preaching of 700 Missions and Retreats. He fres quently addressed his brother priests, for whom, shortly before hideath in the year 1948, he arranged his conferences in a full sevenday Retreat. Every page is proof of the author's thorough understanding of the clergy.

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It is probable that his spiritual advice will be followed more willingly than some of his suggestions for a priest's temporal welfare. One example held up for our edification and emulation is the octogenarian who daily prepared for his morning meditation by a cold shower, fifteen minutes of gymnasium exercises and a brisk walk in all weathers. Another vigorous priest attributed his excellent health to his lifelong custom of one full meal a day. For those afflicted with ill-health the author has good advice, reminding them among his many prescriptions that although sickness is a cross to be borne, it need not be a processional cross. And for the average priest of normal health and habits Father Kassiepe offers many suggestions about the preparation of sermons, visiting the sick, dispensing the Sacraments and all other aspects of sacerdotal life.

Only a writer of personal sanctity could have produced what this book has to say about the priest's friendship with our divine Master and His holy Mother; the same applies to the chapters on priestly perfection and the Interior Life. It is a joy to share with the author his rich thoughts and beautiful ideas upon the virtues a priest should practise and the ideals at which he should aim. Here is a book that maintains a high spiritual level throughout its many long chapters and that appears to have left nothing unsaid in connexion with a priest's vocation and his work for souls.

Steward of Souls. By S.M.C. Pp. viii + 181. (Longmans, Green & Co. 12s. 6d.)

This portrait of Mother Margaret Hallahan presents her in distinguished company, a notable woman among many eminent men of the Catholic Revival which has made the nineteenth century for ever memorable in Church history. There were other famous women in those days, religious foundresses of educational and charitable Institutes, who consolidated the work begun by the great pioneers. Most of these women take a natural and expected place in the portrait gallery of the Second Spring, where Mother Margaret's appearance has the uncommon element of surprise.

Her birthplace was a London slum, her parentage and home life of the poorest, her education of the most meagre. The otherwise unrelieved misery of her early years was redeemed by the rich inheritance of the Faith, which shone for her with increasing brightness as her life lengthened out, making possible the marvellous things she accomplished. Her faith was equalled by her drive and energy, and her courage failed at nothing, not even at clerical apathy. "Why don't you melt down your plate and have it made into a decent ciborium?" she asked one easy-living priest; another she rebuked for

his Brussels carpets—"while your God is kept in a deal cupboard". Her own personal belongings were never worth more than a few coppers, but she raised imposing churches, convents, schools and orphanages; and the spiritual edifice of her building was an English

Congregation of devoted Dominican Sisters.

Although Mother Margaret was the personal friend of such men as Newman, Ullathorne and Gentili, it was not their friendship that enabled her to achieve so much: rather were they attracted to her by the remarkable success of her undertakings. There soon followed admiration of the fine traits in her character, together with a realization of the exceptional holiness of her life. Already the Church is inquiring into her virtues and miracles; and we may hope that the process will end with canonization, the greatest of all human triumphs.

Ascending by Steps. By William Stephenson, S.J. Pp. 221. (Clonmore & Reynolds, Dublin; Burns Oates, London. 6s.)

ONCE again Father Stephenson has happily been persuaded to publish material from his Retreat note-books, on this occasion arranging the subjects in an eight-day course, but with only slight reference to the Vows, in order that the book might be useful to laypeople as well as to religious. It is by no means a full Retreat manual. The author's chief intention is to provide reading matter during a Retreat, and for this purpose the book is very suitable.

Owing to absence of anecdote and verbal illustration, many of Father Stephenson's pages have a tendency to heaviness; but they have the advantage of impressing upon the mind of the reader the importance of the words of Holy Scripture. The many Biblical references are mostly from the New Testament, and in their explanation and development the author is very much at ease, particularly when

he writes of Charity.

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The Orchard Books: The Rule of St Benedict. Translated and edited by Abbot Justin McCann, O.S.B.

Revelations of Divine Love of Mother Julian of Norwich. Edited and introduced by Dom Roger Huddleston, O.S.B.; The Cloud of Unknowing. Edited and introduced by Abbot Justin McCann, O.S.B. (Burns Oates)

The pre-war Orchard Series of Spiritual Classics, now for some time out of print, is being reissued with additions as The Orchard Books. The first volume of the series is The Rule of St Benedict in Latin and English. For the Latin Abbot McCann has adopted the Authentic

Text determined by modern scholars and particularly by Dom Benno Linderbauer; but for the convenience of the monk in choir and for the general reader he has modified it in two respects, by the exclusion of vulgarisms and the correction of the orthography according to the standard of the Roman missal and breviary. The English translation which faces the Latin throughout is done with great care and reads easily. Abbot McCann is a competent scholar, deeply versed in his subject, and his edition of the Rule will have lasting value for those whom it is intended to serve.

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The other two volumes need no commendation; they are already established in our English spiritual tradition and were widely welcomed when the original Orchard Series was published. The Cloud of Unknowing is in many respects our most outstanding mystical work vigorous, forthright and competent. Abbot McCann has revised his text according to the scholarly edition of the original published by Dr Phyllis Hodgson in 1944 for the Early English Text Society. His volume includes also the minor works of the unknown author of The Cloud and Father Augustine Baker's Commentary. Mother Julian, the Anchoress, has not the intellectual competence of the masterly author of The Cloud or of Walter Hilton. It is the heart and love that are prominent in her and a sincere simplicity. These qualities hold the reader, whatever may be his view on the genuineness of her revelations.

The publishers are to be congratulated on the pleasing format of the series.

The Coasts of the Country. An Anthology of Prayer Drawn from the Early English Spiritual Writers. Edited by Claire Kirchberger. Pp. xiv + 266. (London: The Harvill Press. 15s.)

Many priceless manuscripts of English spiritual literature were destroyed at the Reformation; they were used to wrap fish or as ballast. But many others were fortunately preserved, and Miss Kirchberger assembles in her Anthology extracts from them, together with selections from the already published works of such well-known writers as Richard Rolle, the unknown author of The Cloud of Unknowing, Mother Julian of Norwich and Walter Hilton. The period she covers runs from A.D. 1200 to 1500. Except for modernizing the spelling and providing a glossary, she has left the extracts unedited; but very usefully she has grouped them into a series of sections which, taken together, form a fairly logical treatise on prayer and the spiritual life. Once the reader has mastered the, to us, quaint style of the writers, he will find the book wonderfully satisfying and

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enlightening. There is in these pre-Reformation scholars and mystics a strength and sober reserve, qualities enduringly English, which can act as a refreshing tonic to the spiritual appetite after the somewhat cloying effect of Italian literary exuberance. Miss Kirchberger adds notes on the authors, a bibliography and an index; and Father Godfrey Anstruther, O.P., contributes a short, explanatory Introduction.

Saint Benedict Joseph Labre. By Agnes de la Gorce. Pp. 213. With Frontispiece. (Sheed & Ward. 10s. 6d.)

THEODORET relates how Meletius, Chorepiscopus of Antioch, visited a famous solitary, Simeon the Younger, later and better known as St Simeon Stylites, who had had himself chained by the thigh to a rock. Meletius represented to him that there was no need of iron bands; the will sufficed to keep the body within the bounds of reason. A smith was brought to sever the links, and the bishop tore open the band of skin with which Simeon had been protecting his flesh from injury and revealed twenty unpleasant creatures crawling about. Meletius counted them. This utter neglect of the body, even of its cleanliness, was not unusual in the East in those days. But one would not expect to find it in the West in the century of the Enlightenment. It is not, however, this aspect of the strange life of St Benedict Joseph Labre that Agnes de la Gorce stresses; rather, and rightly, it is his utter supernaturalness, his spirit of reparation in union with Christ's Passion, his superabounding charity, his power of contemplation, his devotion to the Blessed Sacrament and to the sacred shrines of Europe; and it was for these qualities that the Roman populace informally canonized him almost on the morrow of his death.

Agnes de la Gorce has drawn a living and colourful portrait of this remarkable Saint; and Miss Rosemary Sheed has served the

author well by her quite admirable translation.

The church at Rome near the Trevi fountain is dedicated to SS Vincent and Anastasius (not Athanasius). The Italian for "Ignatius" is "Ignazio", not "Ignacio". "Good Friday, 1783" should be "The Friday in Passion Week, 1783".

The Spiritual Life for All. By Hilda C. Graef. Pp. x + 162. (Cork: The Mercier Press. 12s. 6d.)

This is a very wide-ranging and practical book. A list of the contents will indicate both these qualities. Miss Graef treats of Common

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Sense, the Duties of one's State, the Sanctification of Work and of Recreation, Vanities, Suffering, Joy, Simplicity, Pitfalls for the Devout, Making Time for God, the Theological Virtues and the Gifts, Spiritual Direction, Spiritual Reading, Recollection, Prayer, the Rosary, the Mass, the Liturgical Year, Penance, Trials, and Living in the Spirit of the Vows. She concludes with a hortatory chapter on Clergy and Laity. It is always solid piety which she presents and encourages; sentimentalism (and sentimental spiritual books) she firmly rejects. No one who reads Miss Graef carefully will again subscribe to the error, not uncommonly held, in spite of St Francis de Sales, that a spiritual life is the perquisite of the "professional" classes, priests and religious. The book should do untold good.

Early English Christian Poetry. Translated by Charles W. Kennedy. Pp. xii + 292. (Hollis & Carter. 215.)

During the five centuries between their conversion and the Norman Conquest the Anglo-Saxons produced a wealth of Christian poetry on all the main themes of the Faith. We are deeply indebted to Professor Kennedy, "in sua linea Roscius", for rescuing the best of this poetry from comparative oblivion and enabling us to appreciate its richness and beauty in his alliterative, metrical translation. In a scholarly Introduction he interprets the historical setting of the poems, and in a critical commentary their subject-matter and literary relationships.

J. C.

#### NIXA L.P. GRAMOPHONE RECORDS

Perotinus Magnus: Salvatoris Hodie and other pieces (Dessoff Choir), CLP 1112. Baroque Choral, Palestrina, Assumpta Est, and other composers (Dessoff Choir), CLP 44. Haydn: Mariazellermesse (Akademie Ch. Vienna), HLP 2011; The Creation (Vienna State Opera, Krauss), HLP 2005, 1-3. Schütz: Matthew Passion (Stuttgart Choral, Grischkat), PLP 203, 1 and 2. Bach: Easter Oratorio (Akademie Ch. Vienna), BLP 307; Cantata 4, Christ lag in Todesbanden; 140, Wachet auf, BLP 311; 205 Aeolus (Swabian Choral), PLP 243. (35 Portland Place, W.I.)

THE above list contains a considerable cycle of Catholic church music, from the great Perotin, the twelfth-century pioneer in polyphony (decidedly a disc for specialists in the subject), through Palestrina and Gallus (Händl) on the record of Baroque choral music, up to the Haydn Mass, Missa Cellensis in C. Of these the most worthy of being recorded is Palestrina's Assumpta Est, the motet not the Mass, well sung by this experienced American choir. Haydn's Creation, complete on three discs, was more fortunate in execution and recording than his Mass, attaining a fine sonority of tone both in choir and orchestra, which admirably support the team of soloists. Apart from a couple of numbers, such as With Verdure Clad and The Heavens are Telling, this imposing oratorio has been unaccountably neglected

by the recording Companies.

Deeply impressed by the St John Passion, mentioned in this REVIEW, 1952, XXXVII, p. 699, we find the larger and later setting by Schütz of the Passion according to St Matthew, even more satisfying to the mind and the senses. The rendering is, of course, in German, and it is a pity that the sleeve does not contain the text, in English and German, following the Company's custom in their editions of the Bach Cantatas. Of these n. 205, Der Zufriedengestellte Aeolus, is a secular cantata about the Winds. Bach cantatas have been a special feature of the Nixa Company from their earliest releases, and the most recent, Wachet auf, based on the parable of the Ten Virgins, is probably the best known. The disc, which contains in n. vi one of the loveliest things of its kind that we have ever heard recorded, is strongly recommended. It is also the longest "long player"—a full half hour—we have heard. We regret being less enthusiastic about the Easter Oratorio: something seems to have gone wrong with the recording of our Lady's aria in n. v, but it contains some fine passages, as the Saget, saget mir of Mary Magdalene in n. ix.

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